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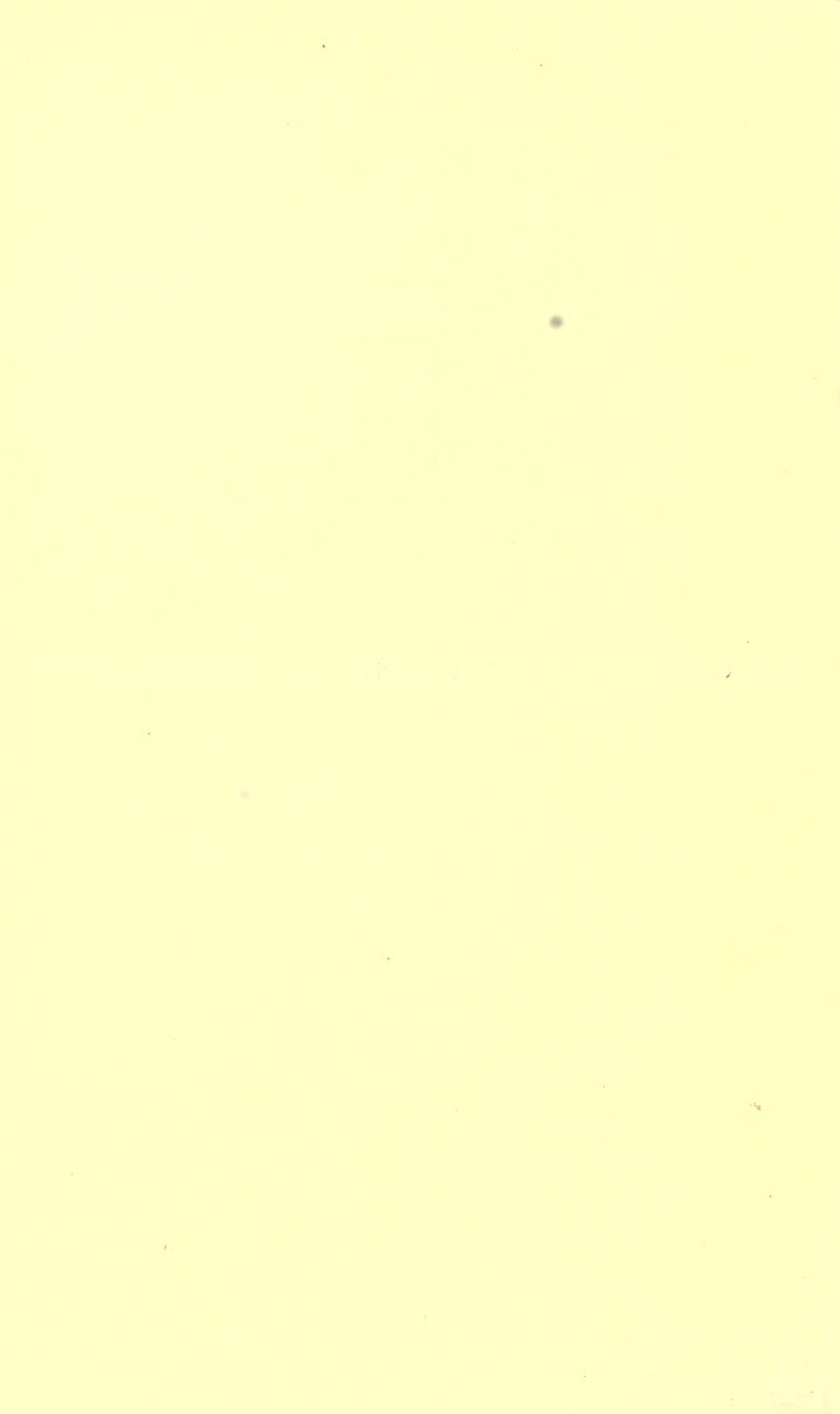
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BAKHTIARI, BADA KHSHANI, AND MADAGLASHTI



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VOL. VI

The Phonology of the
BAKHTIARI, BADA KHSHANI,
and
MADAGLASHTI DIALECTS
of Modern Persian

With Vocabularies

BY

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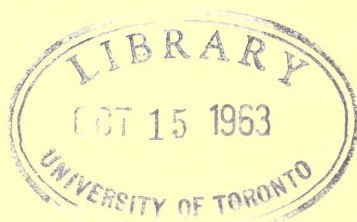
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TO

Sir George A. Grierson, K.C.J.E.,

I DEDICATE THIS WORK AS A
MARK OF RESPECT FOR PROFOUND SCHOLARSHIP
AND OF GRATITUDE FOR MANIFOLD KINDNESSES.

THAT BY THIS DEDICATION THE BOOK RECEIVES HONOUR
INSTEAD OF CONVEYING IT, IS A FACT WHICH I REGRET
BUT CANNOT REMEDY.



CONTENTS

I. THE BAKHTIARI DIALECT PAGE

INTRODUCTION	1
PHONOLOGY	12
VOCABULARY	101

II. THE BADA KHSHANI AND MADAGLASHTI DIALECTS

INTRODUCTION	127
PHONOLOGY	131
MORPHOLOGY AND CONSTRUCTION	146
PARADIGMS	159
TEXTS	167
VOCABULARIES	

(a) BADA KHSHANI	174
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(b) MADAGLASHTI	190
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PREFACE

THIS book will not appeal to a large public ; it is, I fear, totally lacking in all the attractions of a popular novel. Primarily it will interest the philologist, if anyone, but while recognizing this, I should like to recommend it to the still more limited class of those who may in the course of practical life come into contact with one or other of the dialects it deals with.

On the uses of a knowledge of dialects I am not going to enlarge. The advantages that are gained by treating with a man in his mother tongue are recognized by everyone with experience, and dialects from one point of view are only incompletely differentiated languages. Dialects, in many ways a bane to the practical worker, have, however, the merit that they are *not* actually distinct languages and that they can be studied in their relation to the standard languages of which they are variants, and, in fact, a knowledge of them is most easily thus acquired.

In the present instances the differences between the dialect and standard Persian are mainly phonetical and morphological. Certain sounds in the one are more or less regularly represented by certain other sounds in the other. These substitutions can be predicted almost with certainty and their recurrence can be represented as the result of "laws", the "Sound Laws" of philology. The morphological variations are in many cases the outcome of the operation of these "laws" of sound change on the inflectional endings of words, or otherwise they consist of the interchange of elements of different origin but analogous-function.

All these differences can be most easily learned by comparing the dialect with the standard language, deducing the rules to which the changes of sound conform, and noting the actual replacement of one element by another one. This com-

parison has been carried out in the present book in regard to the three dialects dealt with, and anyone who may want to acquire a working knowledge of them will find that it will set him well on his way and save him the labour of collating for himself a mass of miscellaneous detail.

He will find that χt in standard Persian appears in Bakhtiari as δ or d , and ft as d or δ , to quote only two striking examples.

The morphology of Bakhtiari has not been set out in the present work, having been left till a more convenient season, but that does not detract from the helpfulness of what has been done, though it leaves it lacking a desirable supplement.

The non-professional student who may have merely the ordinary base motives of everyday life for wanting to know a dialect, the class whom I am attempting to capture at the moment, will find beside each dialect word its relative, where such exists, in standard Persian, and it is not in the least incumbent on him to follow me in tracing both back to an earlier form in which each may be believed to have had its origin.

Besides the main differences of phonetics and form, dialects probably always display some difference in vocabulary from the standard tongue. The present work is too small to contain anything like complete vocabularies of the three dialects, but it may be claimed that the vocabularies given include, especially in the case of Bakhtiari, the commonest and most important words in daily use.

So much for the attractions which this book presents to the scholar-*malgré-lui*.

It would be futile for an amateur to attempt to beguile the trained acumen of the professional philologist. He must be left to judge for himself of the merits and demerits of the work. I can only tender it to him with a "recommendation to mercy" and a request to search his own past record if he has occasion to fall foul of misprints.

By the time it appears the bulk of this book will probably have been four years in the Press, and the rest of it three, and

its proofs have intermittently at long intervals followed me in a roving life half round the world. It has not always been possible for me to refer to my original notes, and I think that even specialist authors do not reckon to keep technical detail fresh in their minds for a period of years.

I have to thank the Royal Asiatic Society and the India Office for making the publication of this book possible. The former by including it in their list of Prize Publications and the latter by undertaking to buy 100 copies of it. It was believed that the Bakhtiari portion might have been useful to British officers who were concerned with affairs in the South-West of Persia during the war. But the Press has proved more than a match for the war in avoiding a conclusion.

I have once been rash in promising — or threatening — a “sequel”, and I do not wish to repeat the mistake. I may, however, say that I have further Bakhtiari material of a more interesting nature than that included here. This comprises popular tales of all descriptions and popular poetry, an extensive vocabulary, and abundant material for a treatise on the morphology, the omission of which here will doubtless be a source of grief to my many readers, professional and non-professional.

D. L. R. LORIMER.

GILGIT.

May, 1921.



I. THE BAKHTIARI DIALECT

INTRODUCTION

THE Bakhtiārī tribes occupy the large tract of mountainous country in South Persia, lying roughly between longitudes $48^{\circ} 40'$ and 51° E., bounded on the south by the plains of Rāmuz, Shūshtar, and Dizfūl, and on the north by the high-lying submontane districts of Chahār Maḥāl, Farēdan, and Khunsār.

From their mental and physical characteristics, and from their habits, there is every reason to believe that the Bakhtiārī are Iranians of the Iranians. This presumption is not belied by their language, and it is further strengthened by the nature and situation of their country, which consists of a series of lofty and rugged mountain ranges separating at once the Persian uplands from the low-lying plains of 'Arabistān, and the home and centre of the Persian race from the outskirts of the Arab diffusion. It seems more than probable that the Bakhtiārī of to-day are the modern representatives of a long series of ancestors who have occupied the same territories and followed a similar mode of life from a remote past.

The Bakhtiārī have for many generations been divided into two main groups of tribes known as the Haftlang and the Chahārlang. The hegemony of the whole now resides with the Haftlang, one of the sections of which provides the ruling family, whose members, under the title of the Bakhtiārī Khāns (Khawānīn i Bakhtiārī), have, thanks to the part which they have in recent years played in Tehran politics, acquired a European celebrity and occasional exaltation in the columns of the *Times*.

Though thus figuring as Haftlang this family is said to have originated from a boy of the Pāpī tribe of Lurs, who was ejected by his fellow tribesmen and recalcitrant subjects, and strayed into the Bakhtiārī country from the west of Luristān.

Till the middle of last century the Chaharlang were the dominant tribal group, and it was only Ja'far Qulī Khān, the grandfather of the present Haftlang Khans, who succeeded in extending their sway and establishing the general ascendancy of the Haftlang.

The Chaharlang are now numerically inferior and confined principally to the south-east portion of the country, where they live a more or less sedentary life, and to its northern and western frontiers, where they are nomadic.

The large majority of the Haftlang are nomadic, and in the course of their seasonal migrations cover all the central part of the tribal territory.

In the winter they are found scattered among the low hills and undulating valleys fringing the 'Arabistān plains, but with the arrival of the Vernal Equinox they begin to turn their faces northwards and then gradually make their way to the lofty central ranges and the high-lying hill-girt plains beyond, which border on and shelve down to the central Iranian plateau.

Autumn, again, sees them retracing their arduous steps along unmade tracks over the intervening ranges to their winter haunts.

Though nomads, whose principal interests centre in their flocks and herds, they are not—like many of their cousins the Lur tribes of Luristān—a pastoral people of the straitest sect, for they also practise agriculture. Indeed, many tribes cultivate two sets of crops, sowing wheat, barley, and other cereals in the uplands (*yēlāq*) in autumn, which they reap on their return in the following summer, and again sowing wheat and barley

in the *garmsīr* (hot country) in winter, which some of their number remain behind to reap and harvest when the general exodus takes place in spring.

The ordinary tribesmen are destitute of any bookish education or knowledge of the outer world, though they may visit the neighbouring towns as foreigners for commerce or barter, but the exigencies of their active, roving life, ever confronting them with the unmitigated dangers of rugged mountains and swift rivers, and exposing them to the vicissitudes of climate and weather, keep their wits in a state of intelligent activity.

Pastoral peoples are not usually fools, as the humble necessary cultivator often is, and the nomad grazier should be a combination of Rob Roy and the Lowland Scottish shepherd. The Bakhtiārī has more of Rob Roy perhaps than of the shepherd in him, and his natural pastimes, when left to pursue his own courses, are rather raiding and robbery than poetic reflection or philosophic meditation.

Considering his surroundings and his neighbours, it is not altogether surprising if the Bakhtiārī is a man of violence and not unacquainted with sin. If under the discipline of relatively powerful chiefs his quick temper may find satisfaction in belabouring a quarrelsome or sulky wife or hurling himself on an annoying brother Bakhtiārī, rather than in the excitement and danger of an attack on a neighbouring tribe, and if petty thieving and pilfering often take the place of robbery under arms and other high emprise, it is by no means always so. At least, the manliness of the race has not as yet been assailed by the debasing influences of law courts with their chicane and false swearing to another's hurt, practices in which, I have no doubt, the Bakhtiārī tribesman would soon prove an adept if opportunity presented itself.

The Bakhtiārī, whose ruling vice in his own humble

sphere is that of all Persians—greed of money and of possession — does not merely envy and grieve at the good of his neighbour ; he tries to transfer it to himself.

I am, however, not here concerned with the Bakhtiārī's morals but with his language, and my object in adverting to his life and habits is to bring into prominence conditions which are calculated to affect the range and nature of his speech.

We have seen that the typical Bakhtiārī is a shepherd, cattle-owner, and nomad ; we have seen that he is also an agriculturalist, that the country he inhabits is wild and savage, and that he is constantly exposed to the severities of nature, to heat and cold, to rain and snow, and parching dryness. All these conditions postulate a vocabulary sufficiently variegated to deal with them, for they constitute the crude material of necessary conversation.

As to manner of speech, the Bakhtiārī is an out-of-door animal and a mountain-dweller, and is accustomed to exercising his lungs, if occasion require, across a valley or down a hillside. The less sophisticated tribesman is therefore apt to be a noisy companion in a drawing-room ; on the other hand, he has, as a rule, the merit of articulating clearly.

Turning to external conditions, until recent years the greater part of the country was little traversed by outsiders. Now, the Lynch Road carries a varying stream of caravans accompanied by Shushtari, Dizfuli, Chaharmahali, and occasionally Arab muleteers or donkey- or camel-men. But this traffic is restricted to the line of the road, and the districts and tribes lying off the road are little visited. On the other hand, there is considerable commerce with towns such as Shushtar, Dizful, Ramuz, and Ispahān, where the tribesmen take the products of their flocks and herds for sale, purchasing in their stead the more artificial necessities of life, such as matches, sugar, piece-goods, and cotton textiles of all sorts, which

furnish the principal material of their clothing, and all iron implements, such as spades, ploughshares, bits, and stirrups, as well as copper cooking pots.

Further, the Bakhtiārī have some relations, frequently hostile, with their tribal neighbours. On the west these are the Lurs, in particular the Dirakwand and Sagwand, and on the south-east the Kūhgalū, all like themselves of Iranian stock and speaking dialects not widely differing from Bakhtiārī. On the north they have the Iranian village population of Chaharmahal and Farēdan. On the east, however, their neighbours are the Turkī tribe of the Qashgāi, and all along their southern border, only interrupted by the three towns mentioned above and a few villages, roam the Arab tribes of 'Arabistān. One small community of Arab origin even lives among and counts as a part of the Bakhtiārī. These are the 'Arab Gāmēsh, who, as their name implies, make their livelihood by keeping herds of buffaloes. The buffalo has no place among the stock of the true Bakhtiārī nomad.

Thus, the permanent external influences which may be expected to modify the Bakhtiārī tongue are: (1) the Persian dialects of the towns, (2) the Lur and Kūhgalū dialects, also Persian, and (3) the Turkī and Arab dialects, which are totally alien.

There is, however, a further fluctuating source of influences affecting the mental horizon and language of the tribes regarding which a few words are necessary. I cannot say exactly when the Bakhtiārī Khāns first began to visit the Persian capital, but it is certainly not less than twenty or thirty years since the Sardar Asad (Hājji 'Alī Qulī Khān) first began to frequent Tehrān, and at any rate ten or twelve years ago several of the Khāns of the rival families of cousins spent some time in the capital. The primary object of each visitor was to gain the ear of the Persian ministers and secure for the family of which he was a member the coveted posts of

Īlkhānī and Īlbēgī—officials who are appointed by the Central Government and recognized by them as the responsible heads of the tribe.

One chief, Luṭf 'Alī Khān, now the Amīr Mufakhkham, served for many years with the then heir to the throne, Muḥammad 'Alī Mīrẓā, as Commander of his body-guard in Tabriz. Later, the part that several of the Khāns and their followers played in the struggle between the "Constitutional" party and Muḥammad 'Alī, now become Shah, and how they ousted the latter and provided Persia with a Prime Minister and Cabinet, is public knowledge. Under this régime or that which succeeded it Bakhtiāris also held several Provincial Governorships, e.g. those of Ispahān, Yezd, and Kermān.

The result of all this is that not only all the chief Khāns, but also hundreds of their followers, have in recent years spent long periods in Tehrān and the North, as well as in several other of the principal cities of Persia, and their outlook has been proportionately extended. In the case of the uneducated this means an increased familiarity with ordinary Persian and an enlarged vocabulary. Nor have these been the only acquisitions; Bakhtiāri sowars now smoke cigarettes instead of only the *qaliān*, and a respectable number of them have become addicted to opium.

Another effect of these sojournings abroad is to make it more difficult to say when and from what source foreign elements have been adopted into the language. Arabic and Turkī words may have been acquired at first hand from the Arabs and Qashgai, or they may have been picked up through the medium of ordinary Persian in Tehrān.

All better-class Bakhtiāris talk ordinary Persian with ease and fluency, if not with a Tehrān intonation or preciousness, and are ready to water down their own dialect with it. Anyone who learns to read and write does so

in ordinary Persian, for Bakhtiārī has no literature and is seldom or never written.

The returned Vikings narrated their adventures in foreign lands and on foreign seas to their home-folk, and in the same way the Bakhtiārī at his home-coming doubtless describes the joys of the capital and the part his chiefs and he have played in national politics; and this cannot be done entirely in the restricted vocabulary of the nomad or the cultivator.

Bakhtiārī wanderings have not of late been confined to the soil of Persia. Several of the older Khāns have paid visits to Paris and London, and more than one Khān's son has been, or is being, educated in Swiss or English schools. We need not, however, expect to find the Bakhtiārī backwoodsman talking a Frenchified or Anglified form of his mother tongue. The effect is rather to alienate the Bakhtiārī chief's son from the tribesman than to draw the tribesman into the vortex of European civilization.

Our general conclusion may be that, like all languages that are not dead or moribund, the Bakhtiārī language is growing and incorporating extra-tribal elements, and the range of vision of the tribesmen is becoming extended beyond the geographical limits of their habitat, and that this process is likely to continue until the dialect gradually approximates, both in vocabulary and grammatical forms, more and more closely to a universal form of Persian.

It will, however, be many a long day before the names of the concrete objects of everyday life are ousted, or characteristic forms of inflection give way to those of ordinary Persian. Such matters rest with the mothers of the tribe, who do not travel beyond the shadows of their own eternal hills.

The Bakhtiārī have for many years attracted an increasing amount of attention on the part of Europeans. They were known, indeed, from references to them in Persian history, but as a modern and extant people they

were discovered for the outside world by Sir A. H. Layard, who lived among them on a familiar footing for some time in the years 1840-2, when the power of the Chaharlang chiefs, though tottering to its fall, was still dominant.

Another traveller, De Bode, Secretary of the Russian Legation at Tehran, also visited the country in 1840-1. Permanent relations between the Bakhtiārī and the British were, however, inaugurated only by the visit of Major H. A. Sawyer to their country in 1890, where Mrs. Bishop's wanderings also took her at the same time. Shortly before this, in 1889-90, Lord Curzon had travelled through Bakhtiārī-land, and the best account of the tribe is still to be sought in the pages of his masterly work, *Persia and the Persian Question*.

In all these years, however, little attention was paid to the Bakhtiārī dialect. I write beyond the reach of libraries and divorced from many of my own books, and I cannot speak with certainty, but I believe that a few Bakhtiārī words are given by Layard in JRGS., vol. xvi, and by Houtum Schindler in ZDMG., vol. xxxviii (1884), pp. 43-116, but neither of these articles have I been able to examine.

The only systematic study of the dialect would appear to be that contained in Oskar Mann's *Die Mundarten der Lur Stämme im südwestlichen Persien*, Berlin, Georg Reimer, 1910. Mann gives fifteen or sixteen pages of specimens of prose and poetry with translations in German, prefaced by a few general remarks on the various Lur dialects, including Bakhtiārī, and followed by a short combined vocabulary. The results of Mann's researches are useful as far as they go, but they are by no means free from error.¹

¹ In his translations he twice renders Bχ. *īśā* (*īśā*) as "you", pl. German "Sie", but in his vocabulary he deliberately equates it in meaning with Mn.P. *īšān*, "they", German "sie", and on p. xxviii he again renders it by Mn.P. *īšān*.

I have, in recent years, devoted considerable study to the dialect, and have collected large quantities of popular poetry and prose tales. These I have written down from the mouths of several Bakhtiārī of the upper, or at least of the more intelligent classes, belonging to some of the principal sections of the Haftlang,¹ whose language represents what may, I believe, be considered the standard speech of the tribe.

In the circumstances in which the Bakhtiārīs live dialectal differences of vocabulary and pronunciation may be postulated and do in fact exist, but to ascertain and classify all the variants would require more minute and extended research than it has been possible for me to undertake. The material at my disposal is, however, fairly comprehensive and representative, and it should be adequate for my present purpose, which is to deduce a general outline of the phonology of the language.

There is naturally considerable latitude in the pronunciation, especially of vowels. That is a phenomenon from which no spoken language is exempt, and it is of course particularly marked where the steadying or petrifying effect of a script is absent.

I have chosen Modern Persian (Mn.P.) as the immediate basis of comparison, because that comparison is more useful than any other from the point of view of a person anxious to learn the language for practical purposes. The philologist can either already equate the Mn.P. forms with those of Old Persian and Avestic, or he can find plenty of assistance in doing so elsewhere. I have, however, in general, given brief indications of the older sounds which are represented.

I have provided a tolerably representative collection of words to illustrate the various sound developments, and additional examples of the initial sounds will be found in

¹ e.g. Zarāswand, Bēdārwand, Dūrakī.

the vocabulary at the end of the article under the letter concerned, along with all the words cited in the text.

It is impossible for me here to deal with questions of morphology, but the differences between Bakhtiārī and Ordinary Colloquial Persian (O.C.P.), though noticeable, are not profound. The following points may be mentioned :—

The plurals of animate objects are usually formed by the addition of the suffixes *-ūn* (Mn.P. *-ān*) and *-gēl, -yēl*.

A suffix *-ke* is sometimes used with demonstrative force : *pī.ā-ke*, “the man.”

The termination of the 3rd sg. of the present tense of verbs is *-ē* or *-a* ; that of the 2nd pl. is *-īn*, and of the 3rd pl. *-an, en*.

The perfect tense is obtained by the addition of *ē* to the forms of the preterite : *avēdum*, “I came” ; *avēdumē*, “I have come.”

The Mn.P. verbal prefix *mī-* is replaced by *i-*.

The verb *šudan*, “to become,” is not found, and its place is taken by *wo i bīdan*.

The forms *bāšam*, etc., are not found, and are replaced by the subjunctive of *bīdan*.

The construction with the past tenses of transitive verbs is the same as in Mn.P.

CONTRACTIONS, ETC., EMPLOYED

Afγ.	Afghān, Pashtū.
Air. Wb.	<i>Altiranisches Wörterbuch</i> , Bartholomae.
Ar.	Arabic.
Ary.	Aryan.
Av.	Avestic (Avestan).
G.Av.	Gathic Avestic.
Y.Av.	Younger Avestic.
Bχ.	Bakhtiārī dialect of Modern Persian.
G.	Gabri dialect of Modern Persian.
G.I.P.	<i>Grundriss der iranischen Philologie</i> .

H.	P. Horn, <i>Grundriss der neupersischen Etymologie</i> , 1893.
Hü.	H. Hübschmann, <i>Persische Studien</i> , 1895.
Ir.	Iranian.
k.	kerdan (to do, make).
Kurd.	Kurdi (most citations are from E. B. Soane's <i>Kurdish Grammar</i> , Luzac, 1913).
Kn.P.	Kermani dialect of Modern Persian.
Mn.P.	Modern Persian (classical and literary).
n.	noun.
O.C.P.	Ordinary Colloquial Persian.
O.P.	Old Persian.
Pāz.	Pāzend.
P.Ar.	Arabic word used in Persian; but when the word stands in the Mn.P. column Ar. alone signifies this.
Phl.	Pahlavi.
Skr.	Sanskrit (including Vedic).
St.	Steingass, <i>Persian-English Dictionary</i> .
Tol.	Tolman, <i>Ancient Persian Lexicon and Texts</i> , 1908.
T.	Turkish (as quoted by St.).

NOTES

1. A vertical line above a letter indicates the stress accent.

2. The sign || between two forms indicates that both forms are in use and have been recorded.

3. A question mark *before* a word or statement indicates doubt whether the word really illustrates the principle of which it is given in illustration, or whether the statement is just.

4. A question mark *after* a Bx. word indicates doubt as to the existence or correctness of the form; after an English word or Mn.P. word doubt whether it correctly

represents the meaning, or if a Persian word, whether it corresponds to the B_χ.

Following the usual practice I have quoted Sanskrit roots and forms in their "un-gunated" forms. Following Bartholomae I have given Avestic roots in their "gunated" forms.

Thus: Skr. $\sqrt{bhū-}$, Av. $\sqrt{bav-}$.

The sign : after an infinitive serves to introduce the present-base *dīdan* : *bīn*.

PHONOLOGY

BAKHTIĀRĪ SOUNDS

1. The principal sounds and those of which I have taken cognisance in B_χ, are :

Vowels

<i>ā</i> (ǎ)	<i>â</i>		
<i>a</i>	<i>à</i>		
<i>ē</i>	<i>è</i>	<i>e</i>	
<i>ī</i>	<i>i</i>		
<i>ū</i>	<i>u</i>		
<i>ō</i>	<i>o</i>		
<i>ai</i>	<i>ei</i>	<i>au</i>	<i>oi</i>

Consonants

GUTTURALS

k (*kⁱ*)
g (*gⁱ*, *gy*)
χ
γ
q

PALATALS

č
ǰ
y

DENTALS

t
d
δ

LABIALS

p
b
f, *w/v*

SIBILANTS

s

ʃ

z

ʒ

NASALS

ɲ

n

m

LIQUIDS

l

r

ASPIRATION

h

Of the simple vowels given above some tend to become diphthongal, thus :

ā·a

ǎ·a

â·a

ē·i

ē·i

ō·u

ō·a

There are also :

au·ū

ai·i

where the last element appears to have developed out of the preceding one and not to be original.

Value of the Symbols

2. *ā* is as in "father".

ǎ is the corresponding short. It has not been considered necessary to give it a special sign, as it occurs only in conjunction with *h* (*ah-*, *-ah-*, *-ah*) in the diphthongal *a^a*, and finally or independently. The value of *ah* seems also to approximate to *ā* and *à*, but the *h* is often slightly pronounced and the vowel short. Examples :

tahl

bitter

bār (bahr)

share.

ǎ is used to mean *ā* or *ǎ*.

3. *â* is the sound of *awe*, *autumn* :

dâ

mother (jackdaw).

â is etymologically only a variant of *ā*. Some persons affect the one sound and some the

other, and the same man will sometimes use them indifferently in pronouncing the same word. From the extremes the sounds vary inwards, and it is sometimes difficult to know which sign to employ. The variation goes still further, and the sound changes to *ō*, *ǒ* on the one side and occasionally to *a* *à* on the other. Thus: *wa*, *wā*, *wā̃*, *wō*, *wo*; *avēd* (not *āvēd*, probably owing to the accent falling on the second syllable), *ōvēd*, *ovēd*, *uvē-id*.

4. *a* is the ordinary vowel represented by the *futaḥ* of the Arabic script, resembling the *u* of "cut", but I think more open.
5. *à* represents a sound approximating to the *a* of "cat": (1) it is commonest in *ah* following a palatalized guttural as an alternative to the *ā* sound; (2) it also occurs before consonantal combinations beginning with *š*; and (3) it occasionally occurs as a variant of *ā* before *n*:

<i>kàh</i> (<i>kah</i>)	chopped straw.
<i>wārgàh</i> (<i>wārgāh</i>)	camping-ground.
<i>àšnīdan</i>	to hear.
<i>imānī</i> (<i>imānī</i>)	thou remainest.
<i>māndan</i> , <i>mandan</i> ,	
<i>māndan</i>	to remain.

6. *ē*, French *é* as in "détente"; Scots "day" (I take "dare" to be rather *dēer*). It is frequently followed by an *i* sound: *ēⁱ*, *ēⁱ*.

<i>avēd</i>	he came.
<i>rēⁱš</i>	he scattered.

In some words *ē*, *ēⁱ* may be replaced by *ai*, e.g. *avēd*, *avaid*.

7. *è* is an open *è* approximating to the *e* of "let" and "men". It occurs occasionally before *n*

<i>ivènī</i>	he throws
--------------	-----------

but most frequently finally when it is difficult to discriminate from \bar{e} , with which it seems to interchange.

8. e is the sound of e in "water".

9. \bar{i} is the i of the French "dites". The nearest English is the sound of ee , ea , as in "reed" and "bead", which, however, is said by Jespersen to be always diphthongal, but in "seat", for instance, it does not seem to me to be markedly so.

i is the i in English "bit".

10. \bar{u} is the ou in the French "jour", oo in "boot".

u is the u of the English "put", "pull".

11. \bar{o} is the o of the French "chose". It tends to become diphthongal ou , o^u , like the \bar{o} of English, as in "so" (= *sou*), "close" (= *klous*).

o is usually the o of the English "hop", "stock". Finally, and before h , it is the short of \bar{o} , the vowel sound in the French "peau", "faux".

12. au is the ou in the English "sound".

ai is the vowel sound in English "died" (I should write Engl. "die" *daⁱ*).

ei , is $\bar{a}i$, or $uⁱ$. It is the sound I personally say in "tight" (*teit*), "tide" (*teid*), as opposed to the ai in "tied" (*taid*).

oi as in the English "noise" (Engl. "boy" I should write *boiⁱ*). It commonly appears for \bar{a} before \bar{e} , y , etc.:

jā^aē

Mn.P. *bī-āyad*

χudāya

joiⁱē

bē-oi-h-ē

χudoiya.

Gutturals

13. q is the velar sound represented in the Arabic script by ق.

$\left. \begin{matrix} k \\ g \end{matrix} \right\}$ are often markedly palatal and develop a palatal glide, as in :

kⁱam = *kam*.

hāⁱk = *χāk*.

gyerdin = *gardan*.

gyau || *gau*.

In such cases they should, I think, be classed as Palatals.

$\left. \begin{matrix} \chi \\ \gamma \end{matrix} \right\}$ are the voiceless and voiced guttural spirants represented in the Arabic script by ح and غ .

Palatals

14. $\left. \begin{matrix} \check{c} \\ j \end{matrix} \right\}$ are *tš* and *dž* respectively as in English "church" (*čerč*) and "judge" (*ja^j*).

These sounds are therefore compounds: dental + palatal.

y initial is as in English; *yū* as English "yew".

Medially it occurs only as a glide, is less of a spirant, and varies in force down to vanishing point.

Dentals

15. $\left. \begin{matrix} t \\ d \end{matrix} \right\}$ are, I think, post-dental.

δ is the voiced inter-dental spirant, the *th* in the English "this", "breathe".

θ I have only recorded once and it may be disregarded (it would be the voiceless inter-dental spirant, the *th* in the English "think", "death").

Labials

16. $\left. \begin{matrix} p \\ b \\ f \end{matrix} \right\}$ call for no remark.

$\left. \begin{matrix} v \\ w \end{matrix} \right\}$ The sounds I represent by these symbols are troublesome. Neither of them in its English value exactly represents the B χ . sound, which

itself varies. I think the average sound is what Jespersen represents by ʋ , and Germanic philologists by "barred b ", ḅ , which is an unrounded bilabial spirant, the u in the German "Qual", "Quelle". When final and preceded by ä the sound is, as a rule, definitely labiodental, v .

Sibilants

17. $\left. \begin{matrix} s \\ z \end{matrix} \right\}$ I am unable to offer any exact information about the nature of the B χ . s and z , or of š and ž . They seem to me not to differ perceptibly from the sibilants in the English "sit", "freeze"; "shut," "pleasure," and therefore the two first are, I suppose, alveolar, and the two latter palatal.

Nasals

18. ŋ The nasal immediately preceding g is always guttural, and I have not thought it necessary to mark it specially. Where the combination is *in pausa*, or is followed by a consonant, the g is silent.

B χ . *tang*, pronounce *taŋ*, like English "tongue". When a vowel follows the g is pronounced: *tangumē*, pronounce *taŋgumē*, i.e. *taŋ-gum-ē*, *sanger*, etc.

19. \tilde{n} The sign \tilde{n} I have used to represent a nasalization which attaches itself to the preceding vowel. It would probably be more correct in some cases merely to mark the vowel as nasalized and in others to mark the vowel as nasalized and add an ̃ , i.e. *hō-ā*, *hō[̃]ā*, instead of *hōñā*, as I have sometimes done. I think, however, that there is often something more than a mere nasalization of the vowel, and as the

pronunciation varies between the extremes of simple vowel nasalization and a full dental *n*, this intermediate stage seems not improbable. As, however, I adopted the use of the sign *ñ* for this sound many years ago when first writing down Bakhtiārī, and have ever since continued to employ it from various considerations of convenience, it is possible that my phonetical appreciation has been prejudiced by my eye.

Liquids

20. About *m*, *r*, *l* I have no remarks to offer. They do not seem to differ noticeably from the corresponding English sounds, except that the *r* is always sounded and is not only a graphic survival as frequently in English (water = *wâtā*, etc.).

Aspiration

- 20a. *h* is as in English. Its position varies with the accompanying vowel. In *hâr* it is further back than in *hîn*.

21. In the transliteration of Mn.P.:—

- (a) I have shown the classical *ē* and *ō* sounds as *ī* and *ū*, as they are now in most cases pronounced, except where it was desirable to distinguish between what were *ē* and *ō* and *ī* and *ū* respectively in classical Persian.
- (b) Written *ā* I have shown as *ā*, but it is to be remembered that at the present day it usually sounds more as a short *â* or *o* (*o*) and frequently before *n* as *ū*.
- (c) *a* is usually a somewhat drawled sound which I am unable to describe phonetically. It is not the English *a* in "cat" as Englishmen

frequently like to make it, desiring to recognize a familiar friend. Often *a* is pronounced as *e*.

(*l*) Written *ai* and *au* I have represented by those groups, though their pronunciation nowadays more usually approaches \bar{e}^i and \bar{o}^u .

(*e*) As in Bχ., Mn.P. *q* tends to be pronounced as γ, and γ as *q*.

(*f*) The *y*-glide boldly shown in most transliterations of Mn.P. is slight or imperceptible:

$\chi\bar{i}\bar{a}r$ or $\chi\bar{i}^u\bar{a}r$, not $\chi\bar{i}y\bar{a}r$.

gurba i qašangī, a handsome cat.

(*g*) The *v/w* question also presents difficulties in Mn.P. The solution is to be sought in ๓.

(*h*) I have omitted *-h* where it has no etymological value.

POSTSCRIPT

Since writing the above notes I have happily "discovered" the textbooks issued under the auspices of the International Phonetic Association, and have been able to acquaint myself to some extent with the principles and doctrines of the Association.

In particular I owe a special debt for enlightenment to Daniel Jones's *Pronunciation of English*, Grant's *Pronunciation of English in Scotland*, and Noel-Armfield's *General Phonetics*, which appear to me wholly admirable.

This good opinion is, I believe, not *entirely* due to my having found in these works confirmation and support in many doubts and suspicions which I had come to entertain of expressed or implied phonetic assertions contained in ordinary books on language: *o* in "on" is not the short of *o* in "dote" (Scots) and so on, and Scots has a pure *e* and *o* corresponding to the French *é* and *o* (in *tôt*), etc.

Looking through what I have written above I would now tentatively establish the following equations with symbols employed by the I.P.A.:

$\bar{a}, \check{a} = a:$ and a	$\hat{a} = \text{q}; \text{q (Scots)}$	$a = \text{A}$
$\grave{a} = \text{æ or a (Scots)}$	$\bar{e} = e:$, $e \text{ (Scots)}$	$\grave{e} = \text{œ}; \text{œ}$
$e = \text{ə}$	$\bar{i} = i:$, i	$\dot{i} = \text{I}$

Final \grave{e} and i sometimes = I (Scots).

$\bar{u} = u:$, u	$u = \text{U} (?)$	$-o = \text{o}$
$\bar{o} = \text{o}; \text{o (Scots)}$	$o = \text{o}; \text{o}$	
$ai = \text{aI or aI} (?)$	$ei = \text{əI}$	
$au = \text{aU or aU} (?)$	$oi = \text{oI}$	

Note.—A point to note is that my long signs really represent quality, and not length. I think that vowels are seldom fully long in B χ . except when in the final position, e.g. $p\hat{a} = p\text{q}:$.

If this is so, a point of similarity is to be remarked between B χ . and Samnānī, *vide* § 3 of Arthur Christensen's "Le Dialecte de Samnān" in the *Mémoires de l'Académie Royale des Sciences et des Belles Lettres de Danemark*, 7^{me} série, Section des Lettres, t. ii, No. 4, 1915.

$q = \text{q}$	$k = \text{k}$	$k^i = \text{c}$
$g = \text{g}$	$gy, g^i = \text{J}$	
$\chi = \text{x}$	$\gamma = \text{Y}$	
$\check{c} = \text{ts}$	$j = \text{dž}$	$y = \text{j (i, also sometimes ç ?)}$
$\delta = \text{ʃ}$		
$v = \text{v}$	v and w both probably tend to ʋ	
$\text{w} = \text{ŋ}$	r probably r and ɹ	

I cannot venture to diagnose l , but I think it inclines to l^i rather than to l^u . As regards h see the *Pronunciation of English in Scotland*, § 124.

VOWELS

22. \bar{a}, \hat{a} .

(1) B χ . $\bar{a}, \hat{a} = \text{Mn.P. } \bar{a}; \text{Av. O.P. } \bar{a}, a$

Initial

B χ . $\hat{a}wist\bar{u}\bar{n}$	pregnant; Mn.P. $\bar{a}bistan$	Av. a
$\hat{a}w\bar{o}d\bar{i}$	place of $\bar{a}b\bar{a}d\bar{i}$	\bar{a}
	habitation	

<i>ālī</i>	polluted	<i>ālūda</i>	?
<i>āškār</i>	openly	<i>āškār</i>	Phl. <i>ā</i>
			Skr. <i>āvi-</i>

Medial

<i>bād</i>	wind	<i>bād</i>	Av. <i>ā</i>
<i>dās</i>	sickle	<i>dās</i>	Skr. <i>ā</i>
<i>hār</i>	thorn	<i>χār</i>	<i>a</i>
<i>māndan,</i> <i>mandan</i>	to remain	<i>māndan</i>	O.P. <i>ā, ā</i>

Final

<i>bā, bā, wā</i>	with	<i>bā</i>	O.P. <i>*ā</i> Hü. 145.
<i>bālā</i>	up	<i>bālā</i>	Phl. <i>*ā</i> Hü. 172.
<i>dūnā</i>	wise	<i>dānā</i>	Phl. <i>ā</i>
<i>giyā</i>	green fodder	<i>(giyāh</i> obsol.)	

- (2) B_χ. *ā, ā* → *ō, o* after *w*
→ *ū, ō* before *n, m*.
Vide §§ 29.4 and 31.3.

- (3) B_χ. *ā* = Mn.P. *a*

B _χ . <i>-dāh</i> <i>dah</i>	-teen, ten	<i>-dah, dah</i>	Av. <i>a</i>
<i>ikīānē</i>	to come off, out	<i>mīkanad</i>	<i>a</i>

In Mn.P. *kandan* has two meanings:

- (a) to dig, extract.
(b) to fall out, come off.

<i>nā'alis</i>	don't let it	<i>(na hil-aš)</i>	<i>a</i>
<i>rā^d</i>	he went	<i>raft</i>	<i>a</i>

- (4) *Prosthetic*

B _χ . <i>āstāra</i>	star	<i>sitāra</i>	<i>star-</i> , Skr. <i>stār-</i> , and <i>tāras</i> in pl.
<i>ostāra</i>			

- (5) *Loss of Initial ā*

B _χ . <i>taš</i>	fire	Mn.P. <i>ātiš</i>	Av. <i>n. sg.</i> <i>ātarš</i>
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23. a, e.(1) B_χ. a = Mn.P. a ; O.P. Av. a*Initial*

B _χ . <i>asp</i>	horse	<i>asp</i>	O.P. a
<i>angust</i>	finger	<i>angušt</i>	Av. a

Medial

<i>bastan</i>	to tie	<i>bastan</i>	O.P. a
<i>dast</i>	hand	<i>dast</i>	a
<i>gyalla</i>	flock	<i>galla</i>	
<i>sad</i>	100	<i>šad</i>	Av. a

Final

B _χ . <i>āsūda</i>	in peace	<i>āsūda</i>	(O.P. a)
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and all past participle endings.

For *ar*, *er* = Mn.P. *ar*, *er* ← *arə*. Vide § 58.(2) B_χ. a = Mn.P. ā ; O.P. ǎ

B _χ . <i>čaqū</i>	knife	<i>čāqū</i>	T.
<i>išgaft</i>	cleft	<i>šikāft</i>	
<i>mand</i>	remained	<i>mānd</i>	
<i>mānd</i>			(O.C.P. <i>mūnd</i>) ; O.P. a
<i>avēd</i> <i>ovēd</i>	came	<i>āmad</i>	O.P. ā-

24. à.B_χ. à = Mn.P. a, ā ; O.P. Av. ǎ, *arə*(1) usually before etymological final *h* ;(2) frequently before *š* followed by a consonant ;(3) sometimes before *n* and *m*.

B _χ . <i>čàh</i>	well	<i>čāh</i>	Av. ā
<i>dàh</i> <i>dah</i>	ten	<i>dah</i>	a
<i>-gàh</i>	-place	<i>-gāh</i>	O.P. ā
<i>kàh</i>	broken straw	<i>kāh</i>	Phl. ā
<i>ràh</i>	road	<i>rāh</i>	Paz. ā
			O.P. *ā
<i>zàhm</i> <i>zahn</i>	wound	<i>zaχm</i>	
<i>àšnīd</i>	heard	(<i>šunīd</i>)	

<i>iyàšnīn</i>	you recognize	(<i>māšīnāsīd</i>)	O.P. <i>ā</i>
<i>'āšt</i>	left, let	(<i>hišt</i>)	Av. $\sqrt{\text{harəz-}}$
<i>mānd</i>	remained	<i>mānd</i>	O.P. <i>a</i>
<i>mānd</i> <i>mand</i>			
<i>māshūr</i>	generally known	<i>māshūr</i>	Ar.
<i>zāmand</i>	tired		Etym. (?)

Note also:—

<i>xārd</i>	ate	<i>xvurd</i>	Av. - <i>arə-</i>
<i>suvā</i>	in the morning	(<i>ṣabāḥ</i> ?)	Ar.
<i>tāk</i> <i>tak</i>	alone		

25. ē, eⁱ.

(1) B_χ. ē = Mn.P. ī (Classical ē), chiefly O.P. *ai*; Av. *aē*

Medial

B _χ . <i>bēd</i> , <i>bēḍ</i>	willow	<i>bīd</i>	Av. <i>aē</i>
<i>dēv</i> ,	devil,	<i>dīv</i>	<i>daēva-</i>
<i>lēva</i>	mad	(<i>dīwāna</i> ?)	
<i>mēš</i>	ewe	<i>mīš</i>	<i>aē</i>

Final

<i>kē</i>	who ?	<i>kī</i>	O.P. * <i>kaya-</i>
<i>pēⁱ</i>	fat	<i>pīh</i>	Av. <i>pīvah-</i>
			Hü. 365

(2) B_χ. ē = Mn.P. a

Medial

<i>avēd</i> <i>avaid</i>	he came	<i>āmad</i>	O.P. <i>a</i>
Cf. O.P. ppc. <i>ha(n)gmatā</i> ; infin. * <i>gmatanaīy</i> .			
<i>istēdan</i> :	to seize	<i>sitādan</i>	
<i>istūñ-</i>		(<i>sitāndan</i> : <i>sitān-</i>)	

Skr. $\sqrt{\text{stā-}}$, "to steal"; but Hü. (709) considers that the form with short vowel is the original one of the Mn.P. word. Root ? *stan*.

<i>zeⁱdan</i> ,	to strike	<i>zadan</i>	O.P. $\sqrt{\text{jan-}}$
<i>izanē</i>		<i>mīzanad</i>	

zēna, zangēl wife, women *zan,* Y. Av. *janay-*,

zanhā G. Av. *jōnay-*

zēra bi zēra gradually *zarra* Ar.

For B_χ. *ēr* = Mn.P. *ar, ur*; Av. *ərə*. Vide § 58.2

(3) B_χ. *ē, ēi* = Mn.P. *a + i, i + a, -ih-, -iha-, -ihi-*

B_χ. *surmē'i* antimony *surma'i*

zindē'i life(time) (*zinda'i*)

zindagi

mudē'is his opponent, *mudda'i'aš*

adversary

hamē'isūn all of them *hama(i) šān*

tikē's dād he propped him *takiya'aš*

bi . . . up against . . . *kard ba . . .*

mē(h)mūnī entertaining *mihmānī* O.P.

a guest

**maiθman-*

idē he gives *mīdihad*

inē he places *mīnihad*

b'el let, allow (*bihil*)

(= *bihal*)

(4) *nē + i* ← *na + palatal vowel*

nē'id is not *nīst*

(= *na + hēd*)

(= *na + hast*)

nē'idumat I did not see you *na dīdamat*

(= *na-dīdumat*)

(5) The following may also be noted:—

girēdan, to seize *giriftan* Vide § 58.2a

igirē . *mīgīrad*

girēvistan, to weep (*girīstan*),

igirēvē *gīrya k.*

mēra husband

pl. *mīrgyèl* || men

mērgyèl

Etym.? It is difficult to connect this word or G. *mōdmīra*, "mother of the husband," with any form such as O.P. *martiya*, owing to the absence of any relic of the *t*.

26. è.

(1) B_χ. è = Mn.P. a in neighbourhood of palatal sound

<i>binìyèrīm</i>	let us see	<i>binìgarīm</i>	
<i>rayètī</i>	acting as a	<i>ra'yatī</i>	Ar.
	cultivator		

<i>yèkī</i> <i>yekī</i>	one	<i>yakī</i>
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èr for er following k :

<i>kèrd</i> <i>kerd</i>	did	<i>kard</i>
<i>k'erd</i>		

before n, nd, followed by a palatal vowel :

<i>ibèndī</i>	thou tiest	<i>mībandī</i>
<i>ibandī</i>		

χudāwèndī || Godhood || O God !

χudāwandā

<i>vèndī</i>	thou threwest
<i>vandī</i>	

<i>zamèndī</i>	tiredness tired
<i>zāmānd</i>	

(2) B_χ. è = Mn.P. i, ih

<i>è</i> <i>i</i> <i>a</i>	<i>i</i> (the <i>izāfa</i>)
<i>è</i> <i>i</i>	verbal prefix

e.g. *èguδ*, "he was saying"

<i>kè</i> <i>ki</i>	that (conj.)	<i>kih</i>	O.P. * <i>kaya-</i>
<i>mèrabūnī</i>	kindness	<i>mīhr(a)bānī</i>	

O.P. -*iθ-*

<i>sè</i> <i>se</i>	three	<i>sih</i>	O.P. <i>i</i>
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(3) B_χ. -è frequently alternates with -ē

<i>yè</i> <i>yē</i>	one
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27. ī.

(1) B_χ. ī = Mn.P. ī

<i>ī</i>	this (adj.)	O.C.P. <i>īn, ī</i>	Skr. <i>ēna</i>
-ī	nom. ending	-ī	Phl. - <i>īh</i>

<i>-īdan</i>	infin.	Mn.P. <i>-īdan</i>	
	ending		
<i>rīš</i>	beard	<i>rīš</i>	Afγ. <i>gīra</i>
<i>šīr</i>	milk	<i>šīr</i>	Av. <i>ī</i> ?
			Skr. <i>ī</i>
<i>zumīn</i>	ground	<i>zamīn</i>	Phl. <i>zamīk</i>

(2) B_χ. *ī* = Class. Mn.P. *ē*; O.C.P. *ī*

Verbal endings :

1st plur. <i>-īm</i>	Cl. Mn.P. <i>-ēm</i>	} Phl. <i>-ē-</i> representing caus. <i>-aya-</i>
2nd plur. <i>-īn</i>	<i>-ēd</i>	
2nd sing. <i>-ī ē</i>	<i>-ī</i>	
<i>dīr</i>	late	<i>dēr dīr</i> O.P. <i>darga-</i> Skr. <i>dīrghá-</i> Hü. 547
<i>hīva</i>	firewood	<i>hēzam </i> Av. <i>aē</i> <i>hīzam, χīma</i>

(3) B_χ. *ī* = Mn.P. *i*

<i>tika</i>	fragment	<i>tikka</i>
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(4) B_χ. *ī* = Mn.P. *ū*; O.P. *ū, au*

<i>bīdan</i>	to be	<i>būdan</i>	O.P. <i>ū</i>
<i>balīt</i>	holm oak	<i>balūt</i>	
<i>dī</i>	smoke	<i>dūd</i>	Phl. <i>ū</i> ; Skr. <i>ū</i>
<i>dīr</i>	distant	<i>dūr</i>	O.P. <i>ū</i>
<i>hīn</i>	blood	<i>χūn</i>	Av. <i>vohunī</i>
<i>mī</i>	hair	<i>mūē</i>	Phl. <i>mō(d)</i> , O.P. * <i>mauda</i>

<i>pīl</i>	money	<i>pūl</i>	
<i>rī</i>	face, surface	<i>rū</i>	Av. <i>raoda-</i>

Cf. *malk i mīt*, "the angel of death." Ar. *malaku'l maut*

(5) B_χ. *ī* = Mn.P. *u (aw)*

<i>dīn</i>	tail	<i>dum</i>	Av. <i>ū</i>
<i>hīrd</i>	reduced to	<i>χ^vurd</i>	
	powder, etc.		

<i>sī'ār</i>	mounted,	<i>suwār,</i>	O.P. <i>asabāri-</i>
<i>suwār</i>	riding	<i>sawār</i>	Tol. s.v.

- (6) B_χ. *ī* = Mn.P. *ō*, au
mīsūm season *mausim,* Ar.
mōsim

- (7) B_χ. *ī* and *ē* are sometimes used alternatively

<i>mēra</i>	husband
<i>mār'i</i>	husband of
<i>mārgèl</i>	men
<i>tē</i>	eye
<i>tī'um</i>	my eye
<i>-ī</i> <i>-ē</i>	2nd sing. verbal ending

- (8) B_χ. *ī* prosthetic

<i>īmā</i>	we	<i>mā</i>	Cf. O.P. <i>amāχam</i> Av. <i>ahmāka-</i>
<i>īsā</i>	you (plur.)	<i>šumā</i> (?)	Cf. G.Av. <i>χšmāka-</i> Av. <i>yušmāka-</i> (?)

28. i.

- (1) B_χ. *i* = Mn.P. *i*

<i>či</i> <i>čè</i>	what	<i>čih</i>	O.P. Av. <i>i</i>
<i>ki</i> <i>kè</i>	that	<i>kih</i>	O.P. * <i>kaya-</i> Skr. <i>kaya-</i>
<i>dil</i>	heart, belly	<i>dil</i>	Av. <i>zərəd-</i>
<i>-istan</i>	infin. ending	<i>-istan</i>	O.P. $\sqrt{ah-}$
<i>zi</i> <i>zè</i>	from	<i>zi</i> (<i>az</i>)	O.P. <i>hačā</i>

- (2) B_χ. *i* = Mn.P. *u*

<i>dirist</i>	right, well	<i>durust</i>	O.P. <i>u</i> ; Hū. 551
<i>durišt</i>	coarse	<i>durušt</i>	O.P. <i>u</i> ; Hū. 552
<i>dišmanī</i>	hostility, enmity	<i>dušmanī</i>	O.P. <i>duš-</i>
<i>dišmūn</i>	abuse	<i>dušnām</i>	O.P. <i>duš-</i>

- (3) B_χ. *i* = Mn.P. *a*, sometimes under the influence of
a neighbouring palatal sound or *n*

This change is general in Kn. dialect: "Fath i Yezdī."

<i>dindūn</i>	tooth	<i>dandān</i>	Av. <i>dantan-</i>
<i>dindador</i>	well-ribbed	(<i>danda-dār</i>)	„
<i>jistan</i>	to jump, leap	<i>jastan</i>	Av. $\sqrt{yah-}$?
<i>χarmin</i>	gathered crops	<i>χarman</i>	
<i>irivan</i>	they go	<i>mīrawand</i>	
<i>sigū</i>	puppy	cf. <i>sag</i>	Ir. <i>a</i>
<i>sivak</i> ←	light (not	<i>sabuk</i>	
<i>savik</i>	heavy)		
<i>šilk</i>	appearance	<i>šakl</i>	Ar.
<i>zinjīr</i>	chain	<i>zanjīr</i>	

- (4) B_χ. *i* prosthetic; before initial *sp*, *st*, *šk*, and *šm*, and probably before *sk* and *št*

<i>ispēd</i>	white	<i>safēd, safīd</i>	Av. <i>spaēta-</i>
<i>ispārdan</i>	to commit to	<i>supurdan</i>	
<i>ispurdan</i>			
<i>istēdan</i>	to seize	<i>sitādan</i>	\sqrt{stan} ?
			Hü. 709
<i>iškam</i>	belly	<i>šikam</i>	
<i>išmārdan</i>	to count	<i>šumurdan</i>	Skr. $\sqrt{šmar-}$
			Av. <i>-šmar-</i>
<i>istīm</i>	tent-pole	<i>sitūn</i> ?	Av. <i>stūna-</i>

29. ū.

- (1) In B_χ. there is frequent interchange between *ū* and *u*, and between *ũ* and *ō*

B_χ. *ū* = Mn.P. *ū*

<i>ibūhum</i>	I become	cf. <i>būdan</i> ,	O.P. pres. base
<i>ibūm</i>		<i>buwad</i>	<i>bava-</i>
<i>χū</i> (<i>χuvē</i>)	good	<i>χūb</i>	Cf. Skr. <i>suva-</i>
			<i>puṣ-</i> ; Hü. 503
<i>mūšk</i>	mouse	<i>mūš</i>	Skr. <i>ū</i>
<i>tū</i> <i>to</i>	thou	<i>tū</i> (older <i>tō</i>)	Av. <i>tava</i>

- (2) B_χ. *ū* = Mn.P. *ō* (in all cases also pronounced *ū* in O.C.P.); O.P. *au*; Av. *ao*

<i>būsīdan</i>	to kiss	<i>bōsīdan</i>	
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<i>dū</i>	sour milk	<i>dōγ</i>	Skr. $\sqrt{dōh}$ - Cf. <i>dógha</i> -
(<i>dō^udan</i>) :	to milk	<i>dōšīdan</i>	
- <i>dūš</i> -			
(<i>dō^udan</i>) :	to sew	<i>dōxtan</i>	
- <i>dūz</i> -			
<i>dūst</i>	friend	<i>dōst</i>	O.P. <i>au</i>
<i>dūš</i>	last night	<i>dōš</i>	Av. <i>ao</i>
<i>ikū^am</i>	I pound	<i>mīkōbam</i>	Phl. <i>ō</i>
<i>kūh</i> <i>kōh</i>	mountain	<i>kōh</i>	O.P. <i>au</i>
<i>rūz</i>	day	<i>rōz</i>	O.P. <i>au</i>
(<i>sō^udan</i>) :	it burns	<i>mīsōzad</i>	Av. <i>ao</i>
<i>isūsē</i>			
<i>ū</i>	that (adj.)	<i>ō</i>	O.P. <i>ava</i> -

(3) Bχ. *ū* = Mn.P. *au* ; Av. *ava*

<i>nū</i>	new	<i>nau</i> , <i>nō^u</i>	Av. <i>nava</i>
(<i>nō</i> , <i>nev</i> , H. 1045 ; <i>nau</i> , <i>nou</i> , Hū. 1045.)			

(4) Bχ. *ū* = Mn.P. *ā* before *n* and *m* (see also Bχ. *ō*)

This change is common in vulgar O.C.P., especially before *n*. In the educated speech a sound approximating to *o* (*o*) and the short of *ā* is usual.

<i>aspūñ</i>	horses	(<i>aspān</i> O.P. <i>ā</i> obsol.) <i>asphā</i>
<i>čārbūñ</i>	riding animals	(* <i>čahārpā-ān</i>) O.P. <i>ā</i>
<i>pistūñ</i>	teat	<i>pistān</i> Av. <i>fštāna</i> Air. Wb. s.v., but Hū. 317
<i>rūñ</i>	thigh	<i>rān</i> Av. <i>ā</i>
<i>šūm</i>	evening meal	<i>šām</i> Av. <i>ā</i>
<i>šūn</i>	shoulder	<i>šāna</i>
<i>zūñwī</i>	knee	<i>zānū</i>

Cf. Av. *zānu-drājah*-, H. and Hū.,
but see Air. Wb. *sub voce*.

- (5) Final *-ān* is usually *-āñ*, sometimes *-ōñ* in B χ ; medially *ōn* alternates with *ūñ*, and sometimes *ān* is found.

<i>dōñist</i>	he knew	<i>dānist</i>
<i>dūñist</i>		
<i>hōña</i> <i>hāna</i>	house	<i>χāna</i>

Note.—B χ . *igurāsum*, “I run away” (past base *gurōd-*), in Mn.P. *mīgurīzam*, which, however, in O.C.P. has the alternative past bases *gurīχt* and *gurōχt*.

30. u.

- (1) B χ . *u* = Mn.P. *u*

<i>gudan</i> ,	to say	<i>guftan</i>	O.P. $\sqrt{gub-}$
<i>gudan</i>			
<i>ikunum</i>	I do	<i>mīkunam</i>	O.P. <i>u</i>
<i>χum</i> <i>χu^um</i>	myself	<i>χ^vudam</i>	Av. <i>χ^vato</i> → Mn.P. <i>χ^vud</i>
<i>turuš</i>	sour	<i>turš</i>	
<i>iyāftam</i>	I fall	<i>mī^vuftam</i>	Av. <i>ava</i> + $\sqrt{pat-}$

- (2) B χ . *u* = Mn.P. *a* usually when in the neighbourhood of a labial, and particularly before *m*, and occasionally in other circumstances.

<i>ēādur</i>	veil, tent	<i>ēādar</i>	
<i>dahān</i>	mouth	<i>dahān</i>	Av. <i>zafan-</i>
<i>dāhān</i>			O.C.P. <i>dahan</i>
<i>juwāñ</i>	young man	<i>jarwān</i>	Av. acc.
<i>javōñ</i> , etc.			<i>yavānəm</i>
<i>rundan</i>	to drive	<i>rāndan</i>	
<i>rōndan</i>			(= * <i>ravān</i> (<i>i</i>) <i>dan</i>)
<i>iruvum</i>	I go	<i>mīrawam</i>	
<i>wur-</i>	vb. prefix	<i>bar-</i>	O.P. <i>a</i>
<i>wur</i>	on, upon	<i>bar</i>	O.P. <i>a</i>

Before *m* B χ . *u* = Mn.P. *a* (i) :

<i>-um</i>	$\left\{ \begin{array}{l} \text{1st sg. vb. suff.} \\ \text{1st sg. enclitic} \\ \text{pronoun} \\ \text{ordinal suffix} \end{array} \right\}$		<i>-am</i>	O.P. <i>ā</i>
			<i>-um</i>	Av. <i>-ama-</i>
			<i>ādum</i>	man
			<i>ādam</i>	Ar.
<i>hum</i>	also		<i>ham</i>	O.P. <i>a</i>
<i>hum-sā</i> , etc.	neighbour		<i>ham-sāya</i>	
<i>hākum</i>	ruler		<i>hākīm</i>	Ar.
<i>zāmīn</i>	ground		<i>zamīn</i>	

(3) B χ . *u* = Mn.P. *ā* before *m*

<i>ārum</i>	ease	<i>ārām</i>	Av. <i>ā</i> ; O.P. <i>*ā</i>
<i>anjum girēd</i>	be completed	<i>anjām girift</i>	
<i>iltizum</i>	undertaking,	<i>iltizām</i>	Ar.
	guarantee		
<i>dum</i>	hunter's net	<i>dām</i>	Skr. <i>dāma-</i>
<i>salumat</i>	safety	<i>salāmat</i>	Ar.

(4) B χ . $\ddot{u} \leftarrow -uh \leftarrow -ōh$ = Mn.P. *-āh-* ; B χ . *-um* = Mn.P. *-aham, -iham*

<i>iχum</i>	I want	<i>mīχ^vāham</i>
<i>iχuhum</i>		

By the dropping of etymological *h* (*-ih*, *-ah*) or an *h*, *v*, or *y* glide, forms such as the following are obtained :

$\left. \begin{array}{l} i\bar{u}m \parallel i\bar{u}hum \\ i\bar{d}um \\ i\bar{j}um \\ i\bar{g}um \parallel i\bar{g}\ddot{u}hum \\ i\bar{n}um \\ i\bar{r}um \parallel i\bar{r}ivum \parallel \\ i\bar{r}uvum \end{array} \right\}$	<p>corresponding to O.C.P.</p>	$\left\{ \begin{array}{l} (buwam) \\ m\bar{i}daham \\ m\bar{i}jaham \\ m\bar{i}g\ddot{u}yam \\ m\bar{i}niham \\ m\bar{i}rawam \end{array} \right.$
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Where an *ā* or *ō* is involved the B χ . vowel is often *ō* :

<i>iχōn</i>	they wish	<i>mīχ^vāhand</i>
<i>iχōē</i>	he wishes	<i>mīχ^vāhad</i>

igōē || he says *mīgōyad*
igōhē || *igūhē*

31. ǫ.

The length of Bχ. *o* is so liable to variation that it is convenient to treat all forms of it together. There are three principal sounds represented by Bχ. *ō* and *o*, viz., Mn.P. *ō*, *ā*, *au*.

- (1) Bχ. ǫ = Mn.P. *ō* (O.C.P. *ū*) and *ū*; O.P. Av. -*ū*-, -*va*-, -*au*-, (*ao*)

<i>dǫ</i>	two	<i>dū, do</i>	Av. <i>dva</i> -
<i>gō</i>	human	<i>gūh</i>	Av. <i>ū</i>
	excrement		
<i>igōhē, igōē</i>	he says	<i>mīgōyad</i>	} O.P. \sqrt{gub} -
(also - <i>ū</i> -)			
<i>bugo</i> (also <i>ū</i>)		<i>bigō</i>	
<i>kōh</i> <i>kūh</i>	mountain	<i>kōh</i>	O.P. <i>au</i>
<i>tǫ</i> <i>tū</i>	thou	<i>tō</i> (Hü.400)	Av. <i>tava</i>
			O.C.P. <i>tū</i>

- (2) Bχ. ǫδ = Mn.P. *u* + χ^t, *ō* + χ^t (see χ^t § 44.2)
 ǫm = Mn.P. *u* + χ^m (see χ^m § 37.4 e)

<i>dǫδer</i>	daughter	<i>duχtar</i>	Av. <i>duγdar</i> Phl. <i>duχt</i>
<i>dōdan</i>	to sew	<i>dōχtan</i>	
<i>furōdan</i>	to sell	<i>furōχtan</i>	Av. * <i>fra</i> + <i>uχšta</i> - ? H. 824
<i>gurōdan</i>	to flee	<i>gurōχtan</i>	
<i>pōdan</i>	to cook	<i>puχtan</i>	Ir. * <i>paχya</i> -
<i>sōdan</i>	to burn	<i>sōχtan</i>	Av. ° <i>suxta</i> -
<i>šōm</i>	plough-land	<i>šūχm</i>	

In Bχ. *ū* appears in the present bases of most of above verbs, v. § 29.2.

(3) Bχ. ǝ, (ǎ, ǣ-) = Mn.P. ā, usually O.P. Av. ā, especially before *n* (see also Bχ. ǣ, §§ 29.4 and 30.4)

<i>osmāñ</i>	sky	<i>āsmān</i>	O.P. <i>asman-</i>
<i>āsemūñ</i>			acc. <i>asmānam</i>
<i>oftau</i>	sun	<i>āftāb</i>	Skr. * <i>ābha-</i>
<i>āftau</i>			<i>tāpa-</i>
<i>oftīn</i>	sleeve	<i>āstīn</i>	
<i>ǝhī</i> <i>āhī</i>	gazelle	<i>āhū</i>	cf. Skr. <i>āśu-</i>
<i>ōnā, ōnōñ</i>	they	<i>ānān</i>	cf. O.P. <i>ana-</i>
<i>ūnūñ</i>			(obsol.), <i>ānhā</i>
<i>ord</i> <i>ārd</i>	flour	<i>ārd</i>	O.P. * <i>ā</i>
<i>ǝvēd, ǝvēd,</i>	he came	<i>āmad</i>	O.P. <i>ā</i>
<i>avēd, avaid</i>			
<i>iyom</i>	I come	<i>mīāyam</i>	O.P. <i>ā</i>
<i>iyāhum</i>			
<i>bēōr</i>	bring	<i>bēār</i>	O.P. <i>ā</i>
<i>birōnē</i>	he may drive	<i>birānad</i>	
<i>bōyī</i>	arm	cf. <i>bāzū</i>	Av. <i>ā</i>
<i>bōzī</i>	game	<i>bāzī</i>	
<i>dōnist</i>	he knew	<i>dānist</i>	O.P. <i>ā</i>
<i>dōrī</i>	medicines	<i>dārū</i>	
	(herbs)		
<i>dōwā</i>	son-in-law,	<i>dāmād</i>	Av. <i>zāmātar-</i>
	bridegroom		
<i>girōñ</i>	dear (not	<i>girān</i>	
<i>grōn</i>	cheap)		
<i>gōīdan</i>	to copulate	<i>gāīdan</i>	
<i>jōñ</i>	life	<i>jān</i>	cf. Skr. <i>dhyāna-</i>
			G.I.P. 1:1, § 99.2,
			and Hū. 413
<i>iχōn</i>	they wish	<i>mīχāhand</i>	
			cf. Av. <i>χāsta-</i>
<i>χōñd</i>	he recited	<i>χānd</i>	Av. <i>√χān</i>
<i>nišōñ</i>	to show	<i>nišān d.</i>	
<i>dādan</i>			
<i>soya</i>	shade	<i>sāya</i>	Skr. <i>ā</i>

<i>soyīd</i>	he rubbed down	<i>sāyīd</i>	Skr. $\sqrt[2]{sā-}$
<i>šōñā</i>	comb	<i>šāna</i>	Phl. <i>ā</i>
<i>tōrīk</i>	dark	<i>tārīk</i>	Av. <i>taθra-</i>
<i>wō</i> <i>wā</i>	must	<i>(bāyad)</i>	

(4) Bχ. *ōu* = Mn.P. *au*, *ōu*

<i>jōu</i> <i>joh</i>	barley	<i>jau</i> , <i>jōu</i> (<i>jev</i> , <i>jō</i> , H. 428)
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pl. *jāhā*, *jahā* *jauhā*

(5) It is not clear to what original form is to be referred Bχ. *mō* || *mā* = I. There is no nasalization to represent the *n* of the Persian *man*, O.P. *manā* (gen. sing.). Perhaps it descends from the enclitic acc. form, which appears as *-mā* in both G. and Y. Av.

DIPHTHONGS

32. *ai* and *ei*; *ay*-

(1) Bχ. *ai* = Mn.P. *ai*; O.P. *-ati-*, *adiy*; Av. *-aiti*, *-aḍa*

<i>ai</i> ! <i>aē</i> !	oh ! (voc.)	<i>ai</i> !	
<i>kai</i>	when ?	<i>kai</i>	Av. <i>kaḍa</i>
<i>pai</i> <i>pei</i>	tendo Achillis	<i>pai</i>	
<i>pai</i>	track	<i>pai</i>	Av. <i>paḍa-</i> ; cf. O.P. (<i>ni</i>) <i>padiy</i>
<i>paiwand</i>	joint	<i>paiwand</i>	Av. <i>paiti-</i>
<i>paiya</i>	fordable		
<i>bē peiya</i>	unfordable		
<i>mail</i>	liking	<i>mail</i>	Ar. (O.C.P. <i>mēl</i>)

(2) *ai* when peculiar to Bχ. has usually developed from *a*, followed by *y*, which may represent Mn.P. *d* or *g* (and *j*), or which may be a glide.

<i>bainām</i>	defamed	<i>badnām</i>
<i>bēnām</i>		

<i>mai'as</i>	bee	<i>magas</i> (fly)	
<i>mayas</i>			
<i>mailis</i>	assembly	<i>majlis</i>	Ar.
<i>saiyèl, sayèl</i>	dogs	<i>sag-hā</i>	
← <i>*sagyèl</i>			
pl. of <i>sag, sa</i>			
<i>saina</i>	dog(s), acc.	<i>sag (hā)-rā</i>	
<i>mai'au</i>	don't come		
<i>mai'yārīn</i>	don't bring (pl.)		

These two last should, perhaps, be written *māyau*, *māyārīn*.

(3) Bχ. *ai* often alternates with *ēⁱ*, *ē*:

<i>avēd</i> <i>avaid</i>	he came
<i>avērd</i> <i>avaird</i>	he brought
<i>istēd</i> <i>istaid</i>	he took
<i>zēⁱdan</i> <i>zaidan</i>	to strike

(4) Other examples of *ai* in Bχ. are:

<i>dain</i> <i>dēn</i>	obligation	? <i>dain</i>	Ar.
	(moral)		
<i>hai</i>	continually,	O.C.P. <i>hai</i>	
	always		
<i>lai</i>	<i>gīlīm</i> , woven rug		
<i>painīdan</i> :	to measure	? <i>paimūdan</i>	
<i>ipain</i> ← <i>*paimn-</i>	?		
<i>tai</i>	in the presence of, to		
<i>tai</i>	half of a donkey (etc.) -load.		

33. au.

(1) Bχ. *au* appears to be always secondary, being derived in most cases from *ab*, *āb*, *av*, *af(š)*; V. 46.2, 4, 5, and 47.8. In a few cases it corresponds directly to Ar. *au*.

<i>au</i>	water	<i>āb</i>	O.P. <i>āp-</i>
<i>aur</i>	cloud	<i>abr</i>	Av. <i>awra-</i>
<i>bē'au</i> <i>bī'ā</i>	come	<i>bē'ā</i>	

<i>binauš</i>	violet	<i>binafš</i>	Phl. <i>vanavšak</i> ← <i>fš-</i>
<i>dawānīd</i>	he ran	<i>dawīd</i> (cf. <i>denīdan</i> , H. 574 bis)	
<i>kauš</i>	shoe	<i>kafš</i>	
<i>biχawān</i> <i>biχaun</i>	make lie down	<i>biχ^vābān</i>	
<i>χausīd</i>	he lay down	<i>χuspid</i> ← * <i>χafsīd</i>	
<i>rau^una</i> <i>rau^una</i>	starting out	<i>rawāna</i>	
<i>sauz</i>	green	<i>sabz</i>	Ar.
<i>šau</i>	night	<i>šab</i>	O.P. <i>χšap-</i>
<i>tau</i>	fever	<i>tab</i>	Av. <i>√tap-</i>
<i>tauwistūn</i>	summer	<i>tābistān</i>	
<i>zaur</i>	rough, coarse	<i>zabr</i>	(Ar. ?)
<i>ēitaur</i>	how ?	<i>ēitaur</i>	Ar. <i>taur</i>
<i>daur e</i>	around (prep.)	<i>daur i</i>	Ar. <i>daur</i>

(2) Bχ. au resulting from Metathesis :

<i>haulā</i>	sweetmeats	<i>halwā</i>	Ar.
<i>saur</i>	sneeze	cf. <i>surfa</i> ?	Ar.
<i>šaulār</i>	trousers	<i>šalwār</i>	

(3) Other examples of Bχ. au are :

<i>āftau</i>	sunset (cf. <i>āftau derrahd</i> , sun set)
<i>derrau</i>	
<i>aurā.ī</i>	alarmed
<i>aurau</i>	water channel, (drain ?)
<i>daurī</i>	platter, tray
<i>girdaurī</i>	collecting one's things for
<i>girdawārī</i>	a journey
<i>haul</i>	outcry
<i>laudaga</i>	shivering
<i>naud i</i>	a matting bundle of dates
<i>χurmā</i>	

34. oi.

B χ . oi is frequent as an alternative to $\hat{a}(h)$, before \check{i} , \bar{e} ;
also as an alternative to $-\hat{a}y-$:

<i>bisoiyīn</i>	rub !	<i>bisā.īd</i>
<i>iyoi.ē iyōhē</i>	he comes	<i>mī.āyad</i>
<i>doiya</i>	oh mother !	(<i>dā</i> = mother)
	oh daughter !	
<i>joi.ē jâ(h)ē</i>	a place	<i>jā.ē</i> (O.C.P. <i>joi.ī</i>)
<i>moiyūn māyūn</i>	mare	<i>mādī.ān</i>
<i>nihoiyat nihāyat</i>	limit	<i>nihāyat</i> Ar.
<i>poi.īz pō.īz</i>	autumn	<i>pā.īz</i>
<i>zōi.īd zō.īd</i>	she gave birth to	<i>zā.īd</i>

CONSONANTS

GUTTURALS

35. k.

(1) B χ . **k** = Mn.P. **k**, O.P. *k*; suffixes in *-k* are a characteristic in Phl.

Initial

<i>kandan</i>	to dig	<i>kandan</i>
<i>kerdan</i>	to do	<i>kardan</i>
<i>kī</i>	who ?	<i>kī</i>
<i>kaftār</i>	hyena	<i>kaftār</i>

Medial and Final

<i>kauk</i>	hill-partridge	<i>kabk</i>
<i>pī.āke</i>	the man	
<i>pilištuk</i>	swallow	<i>piristuk</i>
<i>takūn</i>	shaking,	<i>takān</i>
	knocking	
<i>yèkī</i>	the one	<i>yakī</i>

(2) **-k** is dropped in :

<i>yē, yè,</i>	one	<i>yak</i>	
<i>ya</i> <i>yek</i>			
<i>huim</i> <i>hukm</i>	order	<i>hukm</i>	Ar.

Perhaps also in :

<i>tainīdan</i>	to shake (a tree, etc.)	
	which may be <i>tak</i> (cf. <i>takān</i>) and <i>-nīdan</i>	
	caus. suffix → <i>*tagnīdan</i> → <i>*taynīdan</i>	

and possibly in :

<i>mainā</i>	a cloth worn by women on the head and neck
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This form may be compared with G. *maknū* (*maqnū*?) and *maχnā*, *maχnū* and Kn.P. *maχnā*; cf. P.Ar. *miqna'a* (St.). The *q* would readily pass into *γ* and possibly *χ*, and in Bχ. this *γ* might pass through *g* into *y*.

(3) **-k** is preserved in :

<i>dāk</i>	mother
(poetical) <i>dā</i>	
<i>pistūñak</i>	nipple of gun
<i>nuk, nuik</i>	point of

(4) Bχ. **k** = Mn.P. *χ^v*

<i>qum a kēš</i>	kindred,	<i>qaum o χ^{vīš}</i>
	kinsmen	

(5) **sk**; vide § 50.2

(6) Other examples¹ of **k** in Bχ. are :

<i>gūzak</i>	ankle-bone	<i>qūzak</i>
<i>makinīdan</i>	to bleat	
<i>mallāk</i>	ladle	
<i>rūnikī</i>	crupper band	
<i>sako</i>	now	
<i>tak</i>	side of	
<i>tèk</i>	lower leg	

¹ Additional examples of initial *k* as well as of other sounds treated below will be found in alphabetical order in the vocabulary.

36. g.

(1) B χ . g, gⁱ, gy = Mn.P. g; O.P. g, v.*Initial*

<i>gada</i>	stomach cf. Af γ . <i>gēda</i>	
<i>gudašt</i> ,	passed	<i>guzašt</i> <i>gu-</i> = O.P. <i>vi-</i>
<i>gīyāšt</i>		
<i>gunah</i>	sin	<i>gunāh</i> O.P. <i>v</i>
<i>gurz</i>	club	<i>gurz</i> Av. <i>vazra-</i>
<i>gūš</i>	ear	<i>gūš</i> O.P. <i>g</i>
<i>gūšt</i>	meat	<i>gūšt</i> O.P. * <i>gāuštā-</i>
<i>gyač</i>	gypsum,	<i>gač</i> Av. <i>vīčiča-</i>
	lime, plaster	
<i>gyalla</i>	flock	<i>galla</i>

Medial

<i>bigyer</i>	catch hold of	<i>bigīr</i>	O.P. <i>g</i>
<i>biyer</i>			
<i>-gāh</i>	place of	<i>-gāh</i>	O.P. <i>g</i>
<i>hāga</i>	egg	cf. <i>χāgīna</i>	

Medial *g*, however, usually appears in B χ . as a *y* or *i* sound, or else is lost altogether. See examples under *y*, § 42.2.

Final

<i>dēg</i>	pot	<i>dīg</i>	Phl. <i>dēg</i>
<i>rag</i>	veir	<i>rag</i>	
<i>rēg</i>	sand	<i>rīg</i>	
<i>sag</i> <i>sa</i>	dog	<i>sag</i>	O.P. * <i>saka</i> cf. Medic <i>σπάκα</i>

(2) B χ . g = Mn.P. k

<i>gūštī</i>	wrestling	<i>kuštī</i>
<i>kalg (i) . . .</i>	ground acorns,	
<i>kalk</i>	eaten with meat,	
	curds, sour milk	
<i>kaugūn</i>	hill partridges	* <i>kabkān</i>

- (3) B χ . -lg, -rg = Mn.P. rg ; Av. -ahrka-, araka-
balg leaf of tree *barg* Av. *varaka*-
gurg wolf *gurg* Av. *vahrka*-
merg death *marg* G.Av. *maraka*-
titarg hail *tigarg*
rg by Metathesis of -kr
firg(ē) a thought, *fīkr(ī)* Ar.
reflection

Note :

- burg* eyebrow (? *brū* + *k*)
(4) B χ . -zg = Mn.P. -γz ; Av. -zg
mazg brains *maγz* Av. *mazga*-
(5) B χ . g = Mn.P. q
= Mn.P. γ through q
gurumnīdan || to thunder *γurumbīdan*
qurumnīdan
gusl || *qusl* || *quls* ceremonial *γusl* Ar.
washing
gūzak ankle-bone *qūzak*
rīzg-as his subsistence *rīzq(-aš)* Ar.

For *ng* vide § 54.

For loss of *g* in B χ . Vide § 42.2

- (6) The following are additional examples of *g* in B χ :

<i>galg</i>	fork of a tree
<i>gyergyerāk</i>	a kind of lizard
<i>bahīg</i>	bride, daughter-in-law
<i>bīg</i>	kid, young goat
<i>tīg</i>	forehead

37. χ .

- (1) B χ . χ = Mn.P. χ and χ^v ; Av. χ and χ^v
(Ir. χ^v not found in O.P.)

Initial

- (a) *χerīdan* to buy *χarīdan*
χīn || *hīn* blood *χūn*

$\chi\bar{y}\bar{y}\bar{a}l$	thought, intention	$\chi ay\bar{a}l$	Ar.
$\chi\bar{u}$	good, well	$\chi\bar{u}b$	Av. $hu-$; O.P. $*hu-$
(b) $\chi\bar{a}rdan$: $\chi ur-$ to eat $\chi^v urdan$: Av. χ^v			
(in some dialects $\chi w\bar{a}rdan$) $\chi^v ur-$			
$\chi\bar{a}stan$	to want	$\chi^v\bar{a}stan$	Av. χ^v
$\chi aus\bar{i}dan$	to lie O.C.P.	$\chi aus\bar{i}dan$; Av. $\sqrt{\chi^v ap-}$:	
	down, Cf.	$\chi usp\bar{i}dan$, $\chi^v af sa-$	
	sleep	$\chi uftan$, $\chi^v\bar{a}b$	
χum , χut , etc.	myself, thymself	$\chi^v udam$, $\chi^v udat$, etc.	
$\chi urz\bar{a}$	sister's child	$\chi^v\bar{a}harz\bar{a}da$	Av. χ^v
$\chi u\check{s}$	pleasant, agreeable	$\chi^v u\check{s}$	

Medial

$fi\chi\bar{a}r\bar{i} $ $pu\chi\bar{a}r\bar{i}$	fireplace	$bu\chi\bar{a}r\bar{i}$	
$al\chi\bar{a}luk$	woman's coat	$ar\chi\bar{a}lak$ (undercoat)	
$nu\chi ud$	kind of pea	$nu\chi ud$	
$nu\chi\bar{u}n$	nail (of finger or toe)	$nu\chi\bar{u}n$ $n\bar{a}\chi un$	Skr. $nakh\bar{a}-$; G. $n\bar{a}\bar{u}n$ = finger

Many words in $-\chi t$:

$ba\chi t$	fortune	$ba\chi t$	Av. χt
$ra\chi t$	clothing	$ra\chi t$	
$sa\chi t$	severe	$sa\chi t$? Av. $*sa\chi ta-$ p.pc. \sqrt{sak} be able; Skr. $\sqrt{\check{s}ak}$, $\check{s}akta-$; so H. 723 and Uhlenbeck

but see Mn.P. $\chi t = B\chi. \delta$. § 44.2.

Final

<i>neriχ</i>	market rate	<i>neriχ</i> , <i>nerχ</i> , i.e. <i>ni</i> + <i>χerīdan</i>	Skr. <i>ni</i> + $\sqrt{krī}$ GIP. I. 2.21 5β
<i>yaχ</i>	ice	<i>yaχ</i>	Av. <i>aēχa</i>

(2) B_χ. χ = Mn.P. q (Arabic and Turkish words).

Initial

<i>χasum</i> <i>qasum</i>	oath	<i>qasam</i>	Ar.
<i>χīmat</i> <i>qīmat</i>	price	<i>qīmat</i>	Ar.
<i>χuzer</i> <i>quzer</i>	amount, extent	<i>qadr</i>	Ar.

Medial

<i>āχil</i> <i>āqil</i>	sensible, wise	<i>āqil</i>	Ar.
<i>nasχē</i>	a defect	<i>nugs-ī</i>	Ar.
<i>pušχāv</i>	plate	<i>bušqāb</i>	T. ?
<i>tasχēr</i>	fault	<i>taqsīr</i>	Ar.
<i>waχt</i> <i>vak</i>	time	<i>waqt</i>	Ar.

Final

<i>arax</i> (- <i>gīr</i>)	perspiration (horsecloth)	<i>‘araq</i>	Ar.
<i>yarāχ</i>	equipment	<i>yarāq</i>	T.

(3) B_χ. χ = Mn.P. γ

<i>χunča</i>	bud	<i>γunča</i>	
<i>bē damāχ</i>	out of spirits	<i>bī dimāγ</i>	
<i>tēχ</i>	blade of a knife	<i>tīγ</i>	Av. <i>taēγa-</i>

(4) χ changed to h or lost in B_χ.

(a) Vide B_χ. h. § 59.2

(b) Mn.P. χ^t. Vide § 44.2 and 3

(c) Mn.P. χ^r = B_χ. ^hr, r

<i>su^hr</i>	red	<i>surχ</i>
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(d) Mn.P. $l\chi = B\chi.^{hl}, l$

<i>tahl, tahl,</i>	bitter	<i>talχ</i>	
<i>ta^hl</i>			
<i>istēl</i>	irrigation	<i>iṣṭalχ</i>	Ar.
	pond? (<i>vide vocab.</i>)		

(e) Mn.P. $\chi^m = B\chi.^{hm}, m$

<i>šōm, šu^hm</i>	ploughed land	<i>šuχ^m</i>	
<i>tōm tum,</i>	seed, flavour	<i>tuχ^m</i>	
<i>tu^hm</i>			
<i>zahmdār</i>	wounded	<i>zaχ^m-</i>	

(f) Mn.P. $\chi^s = B\chi.^s$

<i>bāšīdum </i>	I bestowed	<i>baχ^sīdam</i>	
<i>baχ^sīdum</i>			

(5) Additional examples of χ in $B\chi$:

<i>aχ</i>	clearing the throat		
<i>aχūn k.</i>	to thresh		
<i>χušχīn</i>	crupper	<i>qušqūn</i>	
<i>pašχa</i>	fly	Cf. O.C.P. <i>paša,</i>	
		mosquito	

38. γ .

$B\chi. \gamma = \text{Mn.P. } \gamma$

(1) *Initial* γ usually becomes q in $B\chi$. *Vide* § 39.3.

Medial and Final

<i>baγal</i>	(at the) side	<i>baγal</i>	
	(of)		
<i>buzγāla</i>	kid	<i>buzγāla</i>	
<i>laγam</i>	bridle	<i>laγām, ligām</i>	
<i>muγ</i>	bird, fowl	<i>muγ</i>	Av. <i>mərəγa-</i>
<i>rōγan</i>	ghee	<i>rūγan</i>	Av. <i>raoγna-</i>

(2) $B\chi. \gamma = \text{Mn.P. } q \leftarrow$; Ar. T. q

<i>auγāt auqāt</i>	times	<i>auqāt</i>	Ar.
<i>alγ</i>	intelligence	<i>'aql^h</i>	Ar.
<i>ēāγ ēāχ ēāq</i>	healthy, well	<i>ēāq</i>	T.

<i>nāγulā</i>	evil, violent	<i>nāqulā</i>	
<i>nalγ(i)</i>	(a) story	<i>naql</i>	Ar.
<i>nurγa</i>	silver	<i>nuqra</i>	Ar.
<i>yaγīn</i>	certain, sure	<i>yaqīn</i>	Ar.

(3) γ dropped in B χ .

<i>ēurā</i> <i>ēirāγ</i>	lamp	<i>ēirāγ</i>	
<i>dū</i>	sour milk	<i>dūγ</i>	
<i>durō</i>	lying	<i>durūγ</i>	Av. <i>draoγa-</i> ; O.P. <i>drauga-</i>
<i>kalā pésa</i>	magpie	<i>kalāγ, kulāγ</i>	(crow, etc.)

and perhaps in

<i>maur</i>	meadow, damp (?)	<i>marγ</i>	Av. <i>marəγā-</i> Vide § 64
	ground		

cf. <i>surāγ</i>	clue	<i>sūrāχ</i>	(hole, clue)
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but *sīlā* hole(4) Further examples of γ in B χ :

<i>bāγam¹ tāla</i>	wild almond	<i>bādām talχ</i>	
<i>dōryūn</i>	women's quarter		
	in a house		
<i>jaγila</i>	lad		
<i>kaγā</i>	sand-grouse (?)		

39. q.

(1) B χ . q = Mn.P. q (Ar. & T.)*Initial*

<i>qamēī</i>	whip	T.
<i>qalam</i>	pen	Ar.
<i>qand</i>	loaf sugar	(Ar.)
<i>qātīr</i>	mule	Ar.
<i>qilwa</i>	(Qibla), S.W.	Ar.
<i>qum</i> (o <i>kēš</i>)	kindred	<i>qaum</i> Ar.

¹ Only once recorded: elsewhere, *boyam*, *bāhum*. This substitution of γ for *h* is perhaps also illustrated by the word *jaγila*, boy, lad, beside B χ . (Ar.) *jāhil*, youth, young man.

Medial

<i>yaqīn</i>	sure, certain	Ar.
<i>yaγīn</i>		

Final

<i>barq</i>	lightning	Ar.
<i>čaqū</i>	small knife	<i>čāqū</i> T.

(2) B_χ. q = Mn.P. Ar. χ

<i>dāqil</i>	inside	<i>dāχil</i> Ar.
<i>qazūna</i>	treasury	<i>χazāna</i> Ar.

(3) B_χ. q = Mn.P. γ (chiefly Arabic).

<i>damāq</i>	good spirits	<i>damāγ</i>	
<i>dāq</i>	(brand of)	<i>dāγ</i>	
	sorrow		

<i>kuntāq</i>	stock of gun	<i>kundāγ</i>	
<i>qilt χardan</i>	to roll	<i>γaltīdan</i>	
<i>qalāf</i>	sheath	<i>γilāf</i>	Ar.
<i>qalava</i>	very, very much	<i>γalaba?</i>	Ar.

<i>qalbēl</i>	sieve	<i>γalbīl</i>	Ar.
<i>qallahā</i>	crops	<i>γalla-hā</i>	Ar.
<i>qārat</i>	plunder	<i>γārat</i>	Ar.
<i>qarq</i>	drowned	<i>γarq</i>	Ar.
<i>qaš k.</i>	to faint	<i>γaš k.</i>	Ar.
<i>qazav</i>	anger	<i>γazab</i>	Ar.
<i>qurūb</i>	sunset	<i>γurūb</i>	Ar.
<i>qussa</i>	sorrow	<i>γuṣṣa</i>	Ar.
<i>quwār</i>	dust in the air	<i>γubār</i>	Ar.
<i>qaiḅ</i>	invisible	<i>γaiḅ</i>	Ar.
<i>qair az</i>	except, besides	<i>γair az</i>	Ar.

Medial

<i>kāqaz</i>	letter	<i>kāγaz</i>	Ar.
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(4) Further examples of q in B_χ.:

<i>čauqūn</i>	snowstorm, blizzard
<i>huq z.</i>	to vomit

PALATALS

40. c.

(1) B_χ. ċ = Mn.P. ċ; Av. ċ; Ir. ċ.*Initial*

<i>ċâl</i>	bird's nest	<i>ċâl</i>	
<i>ċâr</i>	four	<i>ċahār</i>	Av. ċ
<i>ċâr-nīdan</i>	to graze (cattle)	<i>ċarāndan</i>	Av. ċ
<i>ċè</i>	what	<i>ċih</i>	Av. ċ
<i>ċī</i>	thing	<i>ċīz</i>	Av. ċ
<i>ċīdan</i>	to pluck	<i>ċīdan</i>	Av. ċ
<i>ċū</i>	wood, stick	<i>ċūb</i>	

Medial

<i>baċċa</i>	child	<i>baċċa</i>	Phl. ċ
<i>kīċċa</i>	street	<i>kūċċa</i>	
<i>kūċċīr</i>	small	<i>kuċċīk</i>	
<i>pīċċīdan</i>	to roll up	<i>pīċċāndan</i>	Phl. ċ
<i>tapūnċċa</i>	pistol	<i>tufangċċa</i>	

(2) B_χ. ċ || j (before an unvoiced consonant)

<i>panċ tā</i> <i>panj</i>	five
<i>kaċ kārđ</i> <i>kaj</i>	crooked knife

(3) B_χ. ċ || k

<i>kad</i> <i>ċad</i>	waist
<i>kift</i> <i>ċift</i>	mountain col

<i>kil</i>	beside	(Cf. Mn.P. <i>baγal</i> , armpit, etc.; <i>baγal i</i> , beside)
<i>ċil</i>	armpit	

<i>nuk</i> <i>nūċ</i>	point, beak	
cf. <i>buzmuċ</i>	a kind of lizard, "goat-sucker"	Mn.P. <i>makīdan</i> , to suck; Kn.P. <i>miċīdan</i>

(4) B_χ. ċ || š

<i>ċeltuk</i>	rice	Mn.P. <i>šaltūk</i>
<i>ċupūñ</i> <i>šūñ</i>	shepherd	(but see Hü. 776)

pīčnīdan || *pēžn-* || to roll up
pēšn-

(5) Other examples of *č* in *B_χ* are :

Medial

<i>īčū</i>	here	
<i>očū, učū</i>	there	
<i>dīčī</i>	small cooking pot	
<i>fīčīstan</i>	to fly out of, fall out of	
<i>gyerčīne</i>	small cliff	
<i>kača</i>	chin	
<i>kurčal</i>	unthreshed ears of	
	corn	
<i>lačar</i>	stingy	
<i>wurčardan</i>	to climb up	? Av. $\sqrt{\text{čar}}$

Final

<i>gulūč</i>	squint-eyed
<i>kač i pā</i>	heel
<i>kuč</i>	powder pan of flint-lock
<i>muč i pā</i>	ankle

41. *j*.

(1) *B_χ. j* = *Mn.P. j*

Mn.P. j represents several sounds in *O.P.* and *Av.*, the principal being *y-* and *č*. The development of *j* in *B_χ* seems to follow exactly similar lines, and it is unnecessary to give many examples.

Initial

<i>jā</i>	place	<i>jā</i>	Etym. (?)
<i>jāvūñ</i>	youth	<i>jāvān</i>	Av. <i>y</i>
<i>jēv</i>	pocket	<i>jīb</i>	
<i>jōñ</i>	life	<i>jān</i>	O.P. * <i>dy-</i>
<i>jumnīdan</i>	to shake, trs.	<i>jumbān(ī)dan</i>	
<i>jūr</i>	kind, manner	<i>jūr</i>	
<i>justan : jūr-</i>	to seek and find	<i>justan : jū-</i>	

Medial and Final

<i>dast jalam</i>	whip thong on	<i>dast-jilau</i>
	reins	
<i>durrāj</i>	black partridge	<i>durrāj</i>
<i>kaj</i>	crooked	<i>kaj</i>
<i>kunjī</i>	sesamum	<i>kunjid</i>

(2) Bχ. -jd- = -štd-

<i>hajdah</i>	eighteen	<i>haštdah, hajdah</i>
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(3) Bχ. nj = Mn.P. nj ; Av. nē

<i>panj</i>	five	<i>panj</i>
<i>panjā</i>	fifty	<i>panjā</i>
<i>pānj</i>	talons	<i>panja</i>
<i>nāranj</i>	bitter orange	<i>nāranj</i>
<i>sinjid</i>	(jujube ?) tree	<i>sinjid</i>

(4) Mn.P. j = Bχ. i, y. *Vide* § 42.3

<i>mailis</i>	assembly	<i>majlis</i>	Ar.
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(5) Other examples of j in Bχ. are :

<i>ajar</i>	irrigated
<i>bāχājā</i>	great-grandfather
<i>gunj</i>	wasp
<i>kalajōš</i>	dried <i>dūγ</i> rubbed down, with <i>rūγan</i> poured over it
<i>laj</i>	jealousy, malice
<i>naijīra</i>	reed brake

42. y.

(1) Bχ. y = Mn.P. y ; O.P. ai- ; Av. aē-

Initial

<i>yā</i> (<i>oiyā</i>)	or	<i>yā</i>	* <i>aya-</i> . <i>Vide</i> Hü.
<i>ya, yē</i>	one	<i>yak</i>	O.P. <i>aiva-</i>
<i>yadak</i>	led horse	<i>yadak</i>	
<i>yaχ</i>	ice	<i>yaχ</i>	Av. <i>aēχa-</i>

<i>yaṛīn</i>	sure	<i>yaqīn</i>	Ar.
<i>yarāχ</i>	arms and equipment	<i>yarāq</i>	T.
<i>yūz</i>	wild cat	<i>yūz</i> , "small panther"	

Medial

<i>mēyūnī</i>	middle (adj.)	<i>mīyānī</i>	
but <i>min</i>	among, in	<i>mīyān</i>	

(2)* Bχ. -y- = Mn.P. -g-; O.P. Av. -k-

The *y* is sometimes lost, being absorbed in the preceding vowel, which it may palatalize if it is not already palatal.

<i>ayer</i> <i>ar</i>	if	<i>agar</i>	O.P. <i>k</i>
<i>biyer</i> <i>bigyer</i>	seize	<i>bigīr</i>	O.P. <i>g</i>
<i>dīčī</i>	small pot	(<i>dīgčī</i>)	
<i>dīyer</i> <i>dī.er</i>	other, again	<i>dīgar</i>	O.P. <i>k</i>
<i>hoya</i> <i>hāga</i>	egg	} cf. <i>χāgīna</i>	
<i>hoyīna</i>	eggs fried on both sides		
<i>jīyer</i>	liver	<i>jigar</i>	Av. <i>k</i>
<i>lēlaq</i>	stork	<i>laglag</i>	
<i>mayas</i> <i>mai.as</i>	bee	<i>magas</i>	cf. Av. <i>maχšī-</i>
<i>mer</i>	perhaps	<i>magar</i>	O.P. * <i>k</i>
<i>binyer</i>	look	(<i>binigar</i>)	} O.P. * <i>k</i>
<i>niyāšt</i>	he looked	(<i>nigarīd</i>)	
<i>sa</i> <i>sag</i>	dog	<i>sag</i>	O.P. <i>k</i>
pl. <i>sayēl</i>			

The plural ending *-gēl* → *yēl* after a vowel, e.g. *dā-yēl*, mothers; *gurbīyēl* (sg. *gurba*), cats; *dōryēl* || *dōrgyēl*, *dōrgēl*, "maidens," plural of *dōder*.

(3) Bχ. -y-, -i- = Mn.P. -j-

<i>kuya</i> <i>kuja</i>	where ?	<i>kūjā</i>	
<i>mailis</i>	assembly	<i>majlis</i>	Ar.

(4) B_χ. **y** = Mn.P. **-d-**Frequently the *y* also disappears. *Vide* § 44.10 c.

<i>bīn</i> <i>bīdan</i>	they were	<i>būdand</i>
<i>boyam</i>	almond	<i>bādām</i>
<i>nē-īdum</i>	I did not see	<i>na dīdam</i>
<i>dīyār</i> <i>dī.ār</i>	visible	<i>dīdār</i>
<i>māyūñ</i> <i>māδūn</i>	mare	<i>mādyān</i>

(5) B_χ. **y** = Mn.P. **w**

<i>gyāhīdā</i> <i>gīyōhīdah</i>	giving a person the	<i>gawāhī dih</i>
<i>dādan</i>	trace of stolen	
	property	

(6) In B_χ. a **y**-sound after initial *g* and medial *g* (where it is preserved) is often optional, but in some words is more or less constant. It occurs especially before *a*, *e*, *au*, and *i*. I do not know it before *ā* and only once before *ū* (*tangyum*).

It appears to be simply a glide arising from the palatal nature of B_χ. *g*. It frequently appears in a less decided form in which cases I have represented it as *gⁱ*. This ⁱ glide is also frequently heard after *k*.

Examples

<i>gyau</i>	brother
<i>gyap</i>	big
<i>gyer</i>	scald-headed ; cliff
but <i>gā</i>	cow, ox
<i>gūl zaidan</i>	to deceive, etc.

(7) In B_χ. **y** frequently occurs as a glide between adjacent vowel sounds.

<i>daiyūs</i>	cuckold	<i>daiyūs</i>	Ar.
<i>iyom</i> <i>iyāhum</i>	I come	<i>mī-ā-y-am</i>	
<i>maiyaū</i>	don't come		
<i>iyārum</i>	I bring	<i>mī.āram</i>	
<i>bēyaš</i> (impv.)	hear, listen		

<i>tersastan</i> : <i>ters-</i>	to fear	<i>tarsīdan</i>
<i>tīr</i>	(arrow)	} <i>tīr</i>
<i>tīra</i>	(section of tribe)	
<i>tūša</i>	food for journey	<i>tūša</i>

Medial

<i>bastan</i>	to tie, close	<i>bastan</i>
<i>či-t-ē</i>	what's the matter	* <i>či-at-ast</i>
	with you ?	
<i>putul</i>	beetle	(<i>butul</i> ?)

Final

<i>-at</i>	thy	<i>-at</i>
<i>χut</i>	thysself	<i>χudat</i>
<i>must</i>	fist	<i>mušt</i>

(2) B_χ. -t = Mn.P. -d

<i>ārt</i> <i>ārd</i>	flour	<i>ārd</i>	
<i>Dauwīt</i>	proper name	<i>Dā.ūd</i>	Ar.
<i>īrāt</i>	objection	<i>īrād</i>	Ar.
<i>gart</i>	dust	<i>gard</i>	
<i>jallāt</i>	executioner	<i>jallād</i>	Ar.
<i>jilt</i>	leather case	<i>jild</i>	Ar.
<i>kilīt</i>	key	<i>kilīd</i>	
<i>mar bat kerdum</i>	one would think	<i>magar bad</i>	
	I had done some-	<i>kardam</i>	
	thing wrong		
<i>navīt</i> <i>nabīd</i>	he was not	<i>na būd</i>	
<i>raht</i> <i>rah^d</i>	he went	<i>raft</i>	
also <i>kuntāq</i>	stock of gun	<i>kundāq</i>	

Oskar Mann¹ usually gives the final consonant of the 3rd sg. pret. of a verb as *t*, e.g. *bīt*, *gut*, *giriht*, *kirt*, *oveit*. I do not agree with this; the final consonant should be *d* or *δ*. Thus, *bīd*, *bīδ*; *gud*, *guδ*; *kerd*; *oveid*, etc., and only rarely *t*, e.g. *kašīt* || *kašīd*.

For B_χ. ft, st, št, vide §§ 47.4, 49.6, 50.5 respectively.

¹ *Die Mundarten der Lur Stämme in S. W. Persien*. Berlin, 1910.

(3) Other examples of Bχ. t are :

Medial

<i>butulma</i>	log, trunk of tree
<i>buttē</i>	maternal aunt
<i>kutal</i>	led horse
<i>matrā^āχ</i>	club

Final

<i>čart</i>	fringe of hair worn on the forehead
<i>rīt</i>	moulted
<i>šat</i>	lake

44. d and δ.

(1) Bχ. d = Mn.P. d ; O.P. d- ; Av. d-, z- ; O.P. Av. -t-

Initial

<i>dādan</i>	to give	<i>dādan</i>	O.P. Av. $\sqrt{dā-}$
<i>dāhūn</i>	mouth	<i>dahān</i>	Av. <i>zafan-</i> ; cf. <i>vī-zafāna-</i>
<i>dawā dowā</i>	son-in-law, bridegroom	<i>dāmād</i>	Av. <i>z</i>
<i>dil</i>	heart, belly	<i>dil</i>	Av. <i>z</i>
<i>dīr</i>	distant	<i>dūr</i>	Av. <i>d</i>
<i>dīn</i>	tail	<i>dum</i>	Av. <i>d</i>
<i>dōder</i>	daughter	<i>duxtar</i>	Av. <i>d</i>
<i>dōñistan</i>	to know	<i>dānistan</i>	Av. <i>z</i>

Medial

<i>-dan, -īdan</i>	infin. ending	<i>-dan, -īdan</i>	O.P. <i>t</i>
<i>bīdan, bīdum</i>	to become,	<i>būdan, būdam</i>	
	I was		

Final

<i>bēd bēδ</i>	willow	<i>bīd</i>	Av. <i>t</i>
<i>nawad</i>	ninety	<i>nawad</i>	Av. <i>t</i>
<i>rad</i>	passed on	<i>rad</i>	Etym. ?
<i>sad</i>	100	<i>šad</i>	Av. <i>t</i>

Note.—Between vowels *d* frequently changes to *δ* and is sometimes dropped, see below sub-section 10.

(2) Bχ. -δ- (-hd-, -had-, -d-) = Mn.P. **xt** medial or final ;
O.P. Av. χ^t ← *k* + *t*.

<i>bēδ</i> <i>bēd</i>	sifted	<i>bīχ^t(a)</i>	Skr. $\sqrt{vēč}$; pp. <i>vikta</i> - Uhl. "Av. part. - <i>viχ^{tō}</i> "
<i>dōder</i> (<i>dōhader</i> , <i>dōder</i>)	daughter	<i>duχtar</i>	Av. <i>duγdar-</i>
<i>dō^udan</i> : <i>dō^uδ</i> (3rdsing. pret.)	to sew ; milk	<i>dūχtan</i> (<i>dūšīdan</i>)	Hü. 578
<i>furō^udan</i> : <i>furō^uδ</i>	to sell	<i>furūχtan</i>	Av. * <i>fra</i> + $\sqrt{vaχš}$ - H. 824
<i>gurō^udan</i> : <i>gurō^uδ</i>	to flee	<i>gurūχtan</i>	
<i>lō^uδ</i>	stripped naked	<i>luχt</i>	etymologically would correspond to Av. <i>urūχtay-</i> , "broken," but the meaning scarcely supports
<i>pō^udan</i> : <i>pō^uδ</i>	to cook	<i>puχtan</i>	Av. $\sqrt{pak-}$
<i>rēⁱdan</i> ; <i>rēⁱδ</i>	to pour out	<i>rīχtan</i>	Av. $\sqrt{raēk-}$
<i>so^udan</i> : <i>sō^uδ</i>	to burn (intr.)	<i>sūχtan</i>	Av. $\sqrt{saok-}$
<i>ta.aδa</i> <i>ta^adu</i> <i>tā^ada</i> <i>tahda</i>	board, splint, smooth surface	<i>taχta</i>	

(3) **xt** may be altogether lost in Bχ. as in

pō^en || *pō^udan* they cooked *puχtand*

On the other hand it is preserved unaltered in a large number of words in common use, e.g. :

<i>baχt</i>	fortune	<i>baχt</i>
<i>raχt</i>	clothing	<i>raχt</i>
<i>saχt</i>	severe	<i>saχt</i>

and it is gratuitously produced in

waχt time for *waqt* Ar.

I have noted only one or two cases in which χ^t and δ appear alternatively, viz.:

<i>isāδ</i> <i>sāχ^t</i>	used to make, made	<i>mīsāχ^t</i> , <i>sāχ^t</i>
<i>wādē kē</i> <i>waχ^ttī kē</i>	at the time when	<i>waqt ī kih</i>

(4) B χ . **d**, **hd**, δ = Mn.P. **ft** medial and final; Av. *pt* \leftarrow *b + t*

<i>girēδ</i> <i>girēδ</i>	he caught	<i>girift</i>	Av. <i>gərəpta-</i> , <i>√grab</i>
<i>gudan</i> <i>guδen</i>	they said	<i>guftand</i>	
<i>ra^adan</i> <i>rā^aδan</i>	they went	<i>raftand</i>	
<i>rahdan</i> (<i>rahadan</i>)			

(5) B χ . **d**, δ = Mn.P. **st**

<i>hēδ</i> <i>hēδ</i>	is	<i>hast</i>
<i>hēδan</i>	are	<i>hastand</i>
<i>nēⁱδ</i>	is not	<i>nīst</i>

(6) B χ . **d** = Mn.P. **z**

<i>dālū</i> , <i>dōlū</i>	old woman	<i>zāl</i>	Av. <i>√zar-</i> ; Skr. <i>√jār-</i> ; cf. Aγ. <i>zōr</i> , old
---------------------------	-----------	------------	--

(? on false analogy of O.P. *dasta*; Av. *zasta-*)

(7) B χ . **d** || **z** = Mn.P. **z** and Ar. **z**

<i>gudašt</i> <i>giyašt</i>	it passed	<i>guzašt</i>	O.P. <i>vi + √tar</i>
<i>guzašt</i>			
<i>b {^u_i} gudertē</i>	he may pass	<i>biguzarad</i>	
<i>biguzerē</i>			
<i>derf</i>	dish, vessel	<i>zarf</i>	Ar.

(8) Mn.P. **rd** usually appears in the same form in B χ . but

<i>gart</i>	dust is usual for	<i>gard</i>	Vide § 58.2 c
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(9) In B χ . an intrusive **d** is sometimes found after **n**

<i>čamand(ē)</i>	(there is a)	<i>čaman</i>
	meadow	
<i>čandār</i>	oriental plane	<i>činār</i>

<i>dīndā</i>	behind	Bχ. <i>dīn</i> = Mn.P. <i>dum</i> , tail
(? = * <i>dīnā</i> ,		(and Mn.P. <i>dumbāl</i>
cf. Kurd. <i>dumā</i> , behind,		covers some of the uses
in the rear of)		of Bχ. <i>dīndā</i>)
<i>jahandum</i>	hell	<i>jahannam</i> Ar.
<i>jind</i>	jinn	<i>jinn</i> Ar.; also <i>jind(ū)</i>
		in vulgar Mn.P.
(?) <i>kušind</i>	an armed force,	Perhaps related to
	army	Mn.P. T. <i>qušūn</i>
<i>ba sind è</i>	one year of	<i>sinn</i> P.Ar.
<i>ya sāla</i>	age	
<i>šivand</i> <i>šivan</i>	lamentation	<i>šivan</i>

(10) Bχ. *d* between vowels, or final, especially after a long vowel, frequently:

- (a) appears as *δ*
- (b) is reduced to *y* or
- (c) disappears entirely.

Examples

(a) and (c)

<i>dādan</i> <i>dādan</i>	they gave
<i>bīdum</i> <i>bīδum</i>	I was
<i>bum</i>	
<i>bīdīn</i> <i>bīδīn</i> <i>bīn</i>	you were
<i>rā^adan</i> <i>rahdan</i>	they went
<i>rā^adan</i> <i>rā^an</i>	
<i>rā^hd</i> <i>rahd</i> <i>rah</i>	he went

(b) *bēnūmī* (*ba + y*) ill repute, *badnāmī*
defamation
dīya foresight of rifle (= *dīda* ?)

See also *y*, § 42.4.

(c) *āšnīdan* || *āšnīn* they heard
avēd || *avē* he came
avaidum || *avaim* I came
bī^ār || *bē^ār* awake *bīdār*

<i>bīd</i> <i>bī</i>	he was	
<i>wō burīdan sūñ</i>	they separated	
<i>wō burīn sūñ</i>	them	
<i>dād</i> <i>dā</i>	he gave	
<i>dī'ār guḍan</i>	to imagine to	
	oneself, suppose	
(<i>dīdār</i>	visit	<i>dīdār</i>)
<i>dīd</i> <i>dī</i>	he saw	
<i>dīdan</i> <i>dīn</i>	they saw	
<i>nē'idum</i> <i>nē'idum</i>	I did not see	<i>na dīdam</i>
<i>dōder</i> , pl. <i>dōrgyèl</i> ,	girl	
def. sg. <i>dōrke</i>		
<i>girēdumas</i>	I seized him	
<i>girēmas</i>		
<i>ko yakī</i>	which one ?	<i>kudam yakī</i> (کدام)
<i>kum</i>	which (pron.)	<i>kudam</i>
<i>χum</i> , <i>χut</i>	myself, thyself	<i>χ^vudam</i> , <i>χ^vudat</i>
<i>qā</i>	headman's title	<i>qā'id</i> Ar.
<i>rasīd</i> <i>rasī</i>	he arrived	
<i>rasīdan</i> <i>rasīn</i>	they arrived	
<i>wuristādan</i>	they stood up	
<i>wuristān</i>		
<i>wuristā^{an}</i>		
<i>zī</i> , <i>zīter</i>	quickly, more	<i>zūd</i> , <i>zūdtar</i>
	quickly	
<i>aurū</i>	flowing river	* <i>āb rūd</i>

(d) In composition -d sometimes drops out before a following consonant :

ārbez ← *ārd* + *bēz* flour-sieve
wurgyernīdan to turn back, ← *gyerd* + *nīdan*
round up

(12) The disappearance of the $\delta = \chi^t$ appears to be rare :

pō^uden || *pō^{en}* they cooked *pux^tand*

Examples of

ze'dan to strike *zadan*
without the ordinary *d* are rare.

d is also preserved in most Persian-Arabic Loan Words.

tadârûk arrangements
mudâ'î complainant

(13) In B_χ. *d* is lost in the following cases:

- | | | | |
|-------------------|----------------|--------------|-------------------------------|
| (a) <i>-ē, -a</i> | 3rd sg. vb. | <i>-ad</i> | O.P. <i>-atīy</i> |
| | ending | | |
| <i>-en, -an</i> | 3rd pl. ending | <i>-and</i> | O.P. <i>-aⁿtiy</i> |
| <i>laγa</i> | kick | <i>laγad</i> | |

Otherwise *-nd* is usually preserved:

âχund || *âχun* mulla *āχūnd*
čand || *čan* how many? *čand*
mânind || like, peer *mānind*
mānan
mānd || *man* he remained *mānd*
-wand in names of tribes, e.g. *Ōsīwand*

- (b) **-dx-**
kaχudâ headman *kadχudâ* (O.C.P. *katχudâ*)
- (c) **-dz-**
bāzè after . . . *ba'd az (zi)*
bāzū after that *ba'd az ū*
- (d) **-zd-** = O.P. Av. *žd*
duz, duzī thief, theft *duzd, duzdī*
miz || *mizd* wages *muzd*

(14) Where Mn.P. has lost a final *-d* B_χ. also lacks it.

<i>bū</i>	smell	<i>bū</i>	Av. <i>baoda-</i> ; G. <i>būd</i>
<i>mī</i>	hair	<i>mū</i>	Phl. <i>mōd</i> ; G. <i>mīd</i>
<i>pâ</i>	foot	<i>pā</i>	Av. <i>pāda-</i>

(15) As in other dialects *d* is assimilated to *t* in

batter worse *badtar*

(16) Other examples of *d* in B_χ. are :

<i>andi</i>	otherwise
<i>didū, diδū</i>	sister
<i>gāmāḍ</i>	herd of cattle
<i>rinde merd</i>	cute unscrupulous fellow
<i>χurindigāh</i>	grazing ground
<i>vandan</i>	to throw

LABIALS

45. *p*.

(1) B_χ. *p* = Mn.P. *p* ; O.P. Av. *p*

Initial

<i>pā</i>	foot, leg	<i>pā</i>
<i>pār</i>	last year	<i>pār</i>
<i>painīdan</i>	to measure	? <i>paimūdan</i>
<i>perī</i>	fairy	<i>parī</i>
<i>pēristan</i>	to fly	<i>parrīdan</i>
<i>pēsa</i>	pied	<i>pīsa</i>
<i>pur</i>	full	<i>pur</i>

(2) B_χ. *p* = Mn.P. *b*

<i>gāpūn</i>	cowherd	* <i>gāvbān</i>	O.P. Av. $\sqrt{pā(y)}$
<i>puχārī</i>	fireplace	<i>buχārī</i>	
<i>pušχāv</i>	plate	<i>bušqāb</i>	T. (?)

(3) B_χ. *p* = Mn.P. *f*

<i>nisp</i>	half	<i>nišf</i>	Ar.
<i>pilīta</i>	match of	<i>fatīla</i>	
	matchlock		
<i>pulād</i>	steel	<i>fūlād</i>	Phl. * <i>pōlāvat</i> ; Hü. 340
<i>nūn a pètīr</i>	kind of bread		Cf. P.Ar. <i>faṭīr</i>

For *sp* vide § 49.5.

(4) Other examples of **p** in B_χ. are :

<i>gyap</i>	big	
<i>kipistan</i>	to fall	Cf. G. <i>kaftmūn</i>
<i>sūpal</i>	cuckold ?	
<i>tāpū</i>	clay receptacle for grain	

46. b.

(1) B_χ. **b** = Mn.P. **b** ; O.P. Av. *b-*, *-p-*, *v-*

Initial

<i>balg</i>	leaf	<i>barg</i>	Av. <i>varəka</i>
<i>bē</i>	without	<i>bī</i>	O.P. * <i>apaiy</i>
<i>bi-</i>	verbal prefix	<i>bi-</i>	
<i>bīdan, ibū.ē</i>	they were,	<i>būdand,</i>	O.P. <i>b</i>
	he is	(<i>buwad</i>)	
<i>burdan</i>	to carry off	<i>burdan</i>	O.P. <i>b</i>
<i>buz</i>	goat	<i>buz</i>	Av. <i>b</i>

(2) In B_χ. Mn.P. **ab** before **r** becomes **au**, and *b* between vowels in some cases may become *w*, especially after the verbal prefix *bi-*

<i>aur</i>	cloud	<i>abr</i>	Av. <i>aura-</i> ; Skr. <i>abhrá-</i>
<i>bibandum</i>	I may tie up	<i>bibandam</i>	
<i>biwandum</i>			
<i>iberum</i>	I carry off,	<i>mībaram</i>	
<i>biwerum</i>	I may carry off	<i>bibaram</i>	
<i>ibīnum</i>	I see, may see	<i>mībīnam</i>	
<i>biwīnum</i>		<i>bibīnam</i>	
<i>biwurum</i>	I may cut off	<i>biburam</i>	
<i>muwārik</i>	blest	<i>mubārik</i>	Ar.
<i>qauristūñ</i>	graveyard	<i>qabristān</i>	Ar. + P.
<i>saur</i>	patience	<i>šabr</i>	Ar.

(3) Mn.P. medial **b** disappears in B_χ. :

<i>bī</i> <i>bē</i>	lady	<i>bībī</i>
<i>zōñ</i>	tongue	<i>zabān</i>

(4) Mn.P. final *-ab* appears in Bχ. as *-au* :

<i>lau</i>	lip	<i>lab</i>	Phl. <i>lap</i>
<i>tau</i>	fever	<i>tab</i>	Av. \sqrt{tap} -
<i>šau</i>	night	<i>šab</i>	O.P.χ $\sqrt{šap}$ -

but the final *-ab* from Arabic roots becomes *-av* :

<i>talav</i> :	<i>talab</i>	Ar.
<i>matlav</i>	<i>matlab</i>	Ar.

(5) Mn.P. *āb* initial, and sometimes final and medial, becomes Bχ. *au* :

<i>au</i>	water	<i>āb</i>	O.P. <i>āp</i> -
and its compounds :			
<i>aurēz</i>	watercourse	<i>ābrīz</i>	
<i>aurū</i>	flowing stream	<i>*āb i rūd</i>	
<i>aušūr</i>	watercourse	<i>*ābšūr</i>	
<i>Sardau</i>	Proper name	<i>Sardāb</i>	
<i>bau</i>	father		Cf. Mn.P. <i>bāb</i> ; H. 147 ; Kurd. <i>bāb</i> , <i>bāv</i>
<i>biχaun</i>	make lie down	<i>biχ^vābān</i>	

(6) Mn.P. final *-āb* usually appears as *-āv* in Bχ. (*v* labio-dental) :

<i>bāv</i>	main tribe	(? <i>*bāb</i> , or Ar. <i>bāb</i>)	
<i>avāv</i>	answer	<i>javāb</i>	Ar.
<i>qassāv</i>	butcher	<i>qassāb</i>	Ar.
<i>rikāv</i>	stirrup	<i>rikāb</i>	Ar.

(7) Mn.P. *ūb* is represented in Bχ. by *ū* or *uv* :

<i>ēū</i>	stick, wood	<i>ēūb</i>	
<i>ikū(w)um</i>	I pound	<i>mīkūbam</i>	
<i>χū, χuv ē</i>	good, it is good	<i>χūb, χūb ast</i>	
<i>suv, suvā</i>	morning,	<i>šubh, šabāh</i>	Ar.
	to-morrow morning		

(8) Mn.P. final **b** after other vowels is represented by Bχ. **v** :

<i>aiv</i>	fault	<i>‘a.īb</i>	Ar.
<i>Haiv Ullāh</i>	proper name	<i>Habīb Ullāh</i>	Ar.
<i>jēv</i>	pocket	<i>jīb</i>	

See § 48.2.

(9) Bχ. **b** = Mn.P. **p** (O.C.P. *w*)

<i>čārbūn</i>	riding animals	<i>čārpā</i> , vulg. <i>čārwa(dār)</i> (*čahār pā.ān)
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(10) Bχ. **-sb** = Mn.P. (Ar.) **sf**

<i>nisb i</i>	half of	<i>nişf i</i>	Ar.
<i>Isbahūñ</i>	Isfahān	<i>Işfahān</i> , older ; <i>Ispahān</i>	

(11) Mn.P. **b** = Bχ. **w**, **v**. *Vide* preceding subsections 2, 6–8, and *w*, § 48.2

(12) Further examples of Bχ. **b** are :

<i>ambār</i>	storehouse	
<i>dabba</i>	leather powder-flask	
<i>hambūñ</i>	goat-skin bag	
<i>lumbar</i>	buttocks	Kn.P., G. <i>lumber</i>
<i>tumbak</i>	small drum	
<i>turba</i>	nose-bag	Mn.P. <i>tūbra</i>

47. **f**.

(1) Bχ. **f** = Mn.P. **f**; O.P. Av. *f*

Initial

<i>fāmīdan</i>	to understand	<i>fahmīdan</i>	
<i>fi(ri)šnādan</i>	to send	<i>fīristādan</i>	O.P. <i>fra-</i>
<i>fīrōʿdan</i>	to sell	<i>furūxtan</i>	O.P. <i>fra-</i>
<i>ferārī</i>	fugitive	<i>farārī</i>	Ar.

Medial

<i>kufa</i> ,	cough, to cough		
<i>kufnīdan</i>			
<i>χafhūn</i>	suffocated	cf. <i>χafa</i>	Ar.

<i>qafā</i>	nape of the neck	<i>qafā</i>	Ar.
<i>tufang</i>	rifle	<i>tufang</i>	

Final

<i>barf</i>	snow	<i>barf</i>	Av. <i>vafra-</i>
<i>kaf</i>	palm of the hand	<i>kaf</i>	
<i>nāf</i>	navel	<i>nāf</i>	Av. <i>f</i>
<i>saf</i>	line	<i>şaf</i>	Ar.

(2) B_χ. *f* = Mn.P. *p*

<i>firr dādan</i>	to fly off	cf. <i>parrīdan</i>
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(3) B_χ. *f* = Mn.P. *b*

<i>fiχārī</i> <i>puχārī</i>	fireplace	<i>buχārī</i>	
<i>zaf(t) k.</i>	to take possession, charge of	<i>zabt</i>	Ar.

(4) B_χ. *ft* usually stands beside Mn.P. *ft*

<i>āftau</i> <i>oftāu</i>	sun	<i>āftāb</i>	
<i>āftauwa</i>	ewer	<i>āftāba</i>	
<i>iyūftē</i> (past	he falls	<i>mī·uftad</i>	
base: <i>wast</i>)			
<i>bāftan</i>	to weave	<i>bāftan</i>	
<i>haftād</i>	seventy	<i>haftād</i>	
<i>juft</i>	pair	<i>juft</i>	
<i>kaftār</i>	hyena	<i>kaftār</i>	
<i>kuftan, kuluft</i> as in Mn.P.			
<i>sāftau</i>	shade from sun	* <i>sāya āftāb</i>	
<i>sift</i>	firm, stiff	<i>sift</i>	

In the following the *t* is frequently dropped :

<i>muf(t)</i>	gratis	<i>muft</i>	
<i>zaf(t) k.</i>	to appropriate, take charge of	<i>zābt k.</i>	Ar.

and usually

<i>haf</i>	seven	<i>haft</i>
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(5) B_χ. *d*, *hd*, *δ* = Mn.P. *ft* medial or final ; see § 44.4

- (6) B_χ. **ft** seems to correspond with Mn.P. **st** in

oftin sleeve *āstīn*

- (7) For B_χ. **st** replacing Mn.P. **ft** *Vide* § 49.6.4

For B_χ. **-vd-** = Mn.P. **ft + d** *Vide* § 48.1

For B_χ. **isp-** = Mn.P. **saf-** *Vide* § 49.5

- (8) Mn.P. **-afš, -afs** = B_χ. **auš** and **aus** :

<i>binauš</i>	violet	<i>binafš</i>	
<i>dirauš</i>	cobbler's awl	<i>dirafš</i>	
<i>kauš</i>	shoes	<i>kafš</i>	
<i>kilaus</i>	celery (the in-	<i>karafs</i>	Cf. Kurd.
	terpretation "parsley"	<i>keraus</i>	
	given by Steingass is wrong)		

- (9) Av. **f** disappears in B_χ. initially in

šūn shepherd *šubān* Av.**fšū-pāna-*

The form *čupūn* also occurs in B_χ.; cf. H. and Hü., No. 776.

- (10) Arabic **f** is lost finally in

<i>sâ k.</i>	to clear up (intr.)	<i>šāf k.</i>	Ar.
<i>sâlêl</i>	clear (night ?)	<i>šāf lail (?)</i>	

- (11) Other examples of **f** in B_χ. are :

<i>faχfūr</i>	china
<i>gyafter</i> <i>gyapter</i>	bigger, headman ; comp. of <i>gyap</i>
<i>kift</i>	mountain col, pass
<i>χirift</i>	stupid
<i>līfau</i>	sudden flood torrent
<i>nuft</i>	nose
<i>puf</i>	lungs
<i>saf</i>	line, row
<i>tīf</i>	young shoot of corn

48. **w, v, v.**(1) B_X. **w, v, v** = Mn.P. **w, v**; Av. *p, b, v**Initial*

<i>wāstādan</i>	to stand	<i>wāristādan</i>	
<i>waχt</i>	time	<i>waqt</i>	Ar.
<i>war</i>	breadth		
<i>wāz</i>	open	<i>wāz, bāz</i>	Av. <i>p</i>
<i>wil</i>	loose, at liberty	<i>wil</i>	

Medial

<i>lēva</i>	mad		Cf. Mn.P. <i>dīv</i> ; Av. <i>daēva-</i> ; Afy. <i>lēwanē</i>
<i>parvēz</i>	Pleiades	<i>parvīn</i> ,	Av. <i>pāoiryēnas-</i> ; also <i>parvēz</i> * <i>par(u)v-</i> , Hü. 308; Kn.P. <i>paur</i>
<i>iruvum, irivē</i>	I go, he goes	<i>mīrawam, mīrawad</i>	

(2) B_X. **w, v, (v)** = Mn.P. **b**; O.P. *p, b, (v)**Initial*

<i>wā, wā, wō</i>	with	<i>bā</i>	O.P. * <i>upāka</i>
<i>wā (ba, bi)</i>	to, etc.	<i>ba</i>	O.P. <i>patiy</i>
(<i>muwārik</i>) <i>wā</i>	let it be	(<i>mubārik</i>) <i>bād</i>	O.P. $\sqrt{\text{bav-}}$
<i>wā</i>	} should, must	<i>bāyad</i> ,	Phl. <i>apāyistan</i>
<i>wōristī</i>		<i>bāyast(ē)</i>	O.P. * <i>upa + aitiy</i> Hü. 179
<i>wārgāh</i>	camping ground	<i>bārgāh</i>	O.P. $\sqrt{\text{bar-}}$
<i>wur, wur-</i>	on, verbal prefix	<i>bar, bar-</i>	O.P. <i>upariy</i>

Medial

<i>auwist(ūñ)</i>	pregnant	<i>ābistan</i>	Av. <i>p</i>
<i>auwī, āwī</i>	irrigated	<i>ābī</i>	
<i>biwīnī</i>	thou mayest	<i>bibīnī</i>	
<i>bibīnī</i>	see		

<i>navīdum</i>	I was not	<i>na būdam</i>	
<i>nabīdum</i>			
<i>gulāvī</i>	pear	<i>gulābī</i>	
<i>qilwa</i>	Qibla	<i>qibla</i>	Ar.
<i>savēl</i>	moustache	<i>sabīl</i>	
<i>suva</i>	next morning	<i>ṣabāḥ</i>	Ar.
<i>siwak</i>	light	<i>sabuk</i>	Afg. <i>spuk</i>
<i>sohvat</i>	conversation	<i>ṣuḥbat</i>	Ar.

Final

After *ā, ē, u* (for *-ab = au* see § 46.4.)

<i>āzāv</i>	trouble, pains	<i>‘azāb</i>	Ar.
<i>jarāv</i>	socks	<i>jurāb</i>	
<i>jēv</i>	pocket	<i>jīb</i>	Ar.
<i>nihēv</i>	shout, hail	<i>nahīb</i>	Ar.
<i>rikāv</i>	stirrup	<i>rikāb</i>	Ar.
<i>sa’āv, sā’i v</i>	owner	<i>ṣāḥīb</i>	Ar.
<i>sēv</i>	apple	<i>sīb</i>	
<i>suv</i>	morning	<i>ṣubḥ</i>	Ar.
<i>tājuv</i>	surprise	<i>ta’ajjub</i>	Ar.

also after *a* and *e* in the Arabic words :

<i>adev</i>	respect	<i>adab</i>	Ar.
<i>talav</i>	claim	<i>ṭalab</i>	Ar.
<i>matlav</i>	matter, story	<i>maṭlab</i>	Ar.

In these cases the sound appears to me to approximate to that of *v*; where it occurs initially, and generally where it occurs medially, it seems to have more the sound of *w*.

(3) *-āb* gives Bχ. *au* in

<i>āftau</i>	sun	<i>āftāb</i>
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(4) Bχ. *w, v* = Mn.P. *-m-*; O.P. Av. *m*

<i>avaid, awaid</i> , he came	<i>āmad</i>
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awēd, avēd, etc.

<i>dōwā</i>	son-in-law,	<i>dāmād</i>
	bridegroom	

<i>dōvūñ, duwūñ</i>	lower side of,	(? <i>dāman</i>)	
<i>avaidan</i>	they came to the		
<i>duwūñ i šat</i>	lower side of the lake		
<i>havīr</i>	dough, yeast	<i>χamīr</i>	Ar.
<i>hīva</i>	firewood (dial.)	<i>χīma</i>	
<i>huwār</i>	level	<i>hamwār</i>	
<i>jōva</i>	shirt	? <i>jāma</i> , or ? <i>jubba</i>	Ar.
<i>kavūñ</i>	bow	<i>kamān</i>	
<i>niwak</i>	salt	<i>namak</i>	
<i>pēšivūñ</i>	repentant	<i>pašimān</i>	
<i>pašivūñ</i>	<i>pašimūñ</i>		

(5) Bχ. w, v = Mn.P. f

<i>havdāh</i>	seventeen	<i>hafdah</i> (<i>haft</i> + <i>dah</i>) Av. <i>haptadasa</i> -, 17th	
<i>kauēilīz</i>	ladle, ? tadpole	<i>kafēalīz</i>	
<i>lahāv</i>	quilt	<i>lihāf</i>	Ar.

(6) Bχ. w, v = Mn.P. y

<i>wā</i> <i>yā</i>	or	<i>yā</i> (also <i>vayā</i> in Firdausi; see Hū. 1118)	
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perhaps

<i>girē-v-istan</i>	to weep	<i>girya k.</i>	
(<i>girēva</i> = <i>girya</i>)		(obsol. <i>girīstan</i>)	

(7) Bχ. va-, wa-, bi- = Mn.P. uf(t)-; but cf. § 49.6 b

<i>vastan</i>	to fall	<i>uft-ādan</i>	
(<i>iyūftum</i>	I fall	<i>mīuftam</i>)	
<i>bista</i>	lying about	? <i>uftāda</i> Vide § 49.6 b	

(8) Bχ. w, v, as an off-glide from ō, ū, au

<i>auwistūñ</i>	pregnant	<i>ābistan</i>	
<i>ēuwā</i> (sg. <i>ēū</i>)	pieces of wood,	<i>ēūbhā</i>	
	sticks		
<i>ikūwē</i> <i>bikū</i>	he pounds, pound	<i>mīkūbad</i> , <i>bikūb</i>	
<i>χuv-ē</i> <i>χū</i>	it is good, good	<i>χūb ast</i> , <i>χūb</i>	

$i\chi u-v-\bar{e} \parallel$	thou wishest	$m\bar{i}\chi^v\bar{a}h\bar{i}$
$i\chi u\bar{i}, i\chi\bar{o}\bar{e}$		
$j\bar{a}i\ hama-$	the (accustomed) <i>hama</i>	$\bar{s}ab + \bar{i}$
$\bar{s}auw\bar{i}$	place of every night	

In all these cases, however, the *w*, *v* may represent the original *b*.

(9) The B χ . **w, v**, also appears, but not universally, after an \bar{o} or \bar{u} , where an intervening *n* has been lost or degraded into a nasalization of that vowel:

$d\bar{o}w\bar{i}st \parallel d\bar{o}\bar{n}i\bar{s}t \parallel$	he knew	$d\bar{a}\bar{n}i\bar{s}t$
$d\bar{u}\bar{n}i\bar{s}t$		
$h\bar{o}wa \parallel h\bar{o}\bar{n}a$	house	$\chi\bar{a}na$
$i\bar{n}i\bar{s}owum$	I make sit down	$m\bar{i}n\bar{i}\bar{s}\bar{a}nam$

(10) B χ . **v** between vowels may be lost.

$i\bar{r}um \parallel i\bar{r}uvum$	I go
$i\bar{r}\bar{i}m \parallel i\bar{r}iv\bar{i}m$	we go

In $gy\bar{a}h\bar{i}d\bar{e} \parallel g\bar{i}y\bar{o}h\bar{i}d\bar{e}$, "giving information against thieves," which is presumably for *gawāhī dih*, the *w* has probably been lost and the *y* developed out of the palatal *g*; otherwise the *y* must represent the *w*.

(11) Other examples of **w, v, v** in B χ . are:

$jall\bar{a}v$	male lamb		
$jav\bar{a}v$	answer	$jaw\bar{a}b$	Ar.
$q\bar{a}r\bar{w}\bar{a}$	dice		Ar. $ka'b + h\bar{a}?$
$sa\chi v$	roof, ceiling	$saqf$	Ar.
$serw\bar{a}z$	foot soldier	$sarb\bar{a}z$	

SIBILANTS

49. s.

(1) B χ . **s** = Mn.P. **s** $\left\{ \begin{array}{l} \text{O.P. Av, s; Skr. } \bar{s} \\ \text{O.P. } \theta r; \text{ Av. } \theta r; \text{ Skr. } tr- \end{array} \right.$

		<i>Initial</i>
sad	100	$\bar{s}ad$
$s\bar{a}l$	year	$s\bar{a}l$
sar	head	sar

<i>sè</i>	three	<i>sih</i>	O.P. <i>θritīya</i> - third
<i>sīlā</i>	hole	<i>sūrāχ</i>	Phl. <i>sūlāk</i> ; Pāz. <i>sulā</i> ; Hü. 754
<i>sum</i>	hoof	<i>sum</i>	

Medial

<i>āsūñ</i>	easy	<i>āsān</i>
<i>āsī'au</i>	mill	<i>āsīyāb</i>
<i>āsemūñ, osmā</i>	sky	<i>āsmān</i>
<i>kīsin</i>	bag	<i>kīsa</i>
<i>pēsa</i>	pied	(<i>pīsa</i>)
<i>rasīdan</i>	to arrive	<i>rasīdan</i>
<i>tarsastan</i>	to fear	<i>tarsīdān</i>

Final

<i>dās</i>	sickle	<i>dās</i> <i>dahra</i> Skr. <i>dātra</i> -; O.P. * <i>θr</i>
<i>pas</i> <i>pah</i>	then	<i>pas</i>
<i>kus</i>	pudendum muliebre	<i>kus</i>

(2) Bχ. *s* = Mn.P. *š* ; O.P. Av. *š*

-as -is	his, etc.	-aš	} Cf. O.P. -šaiy
-sūñ	their, etc.	-šān	
angust	finger	angušt	Phl. angust ; Av. angušta-
čāst	midday meal, midday	čāšt	Phl. čāšt
gusnā	hunger	Vulg. P. gušna ; Mn.P. gurisna, gurišna, hungry ; Phl. gursak	
listan : lēs	to lick	lištan	
must	fist	mušt	Phl. must ; Av. mušti-
musta	grip (handle) of knife, etc.		
sūr	saline, brackish	šūr	

(3) Bχ. s = Mn.P. z; Av. ǝ

igurūsē he runs away *mīgurīzad*

ma pas (paz-) don't cook *ma paz*

pūspur muzzle-loader ?*pūza + pur*

Cf. Mn.P. *dahānah-pur*

rēsistan : rēs- to pour down *rīχtan : rīz-*

rēīdan : rēz- on

rēsistan bayak (the combatants) fell upon each other ;

cf. Mn.P. *rīχtand ba hamdīger*

isūsē it burns *mīsūzad*

but caus.

isūzanam

mīsūzānam

(4) Bχ. -s- = Mn.P. -sf-; Av. -sp-

gūsind sheep *gūsand*

(5) Bχ. ^{isp-, isb-}_{-sp, -sb-} = Mn.P. ^{sup-, saf-}_{-sp-, -sf-}; O.P. Av. *sp*

asp horse *asp*

asbē a horse *aspī*

Isbahūnī Isfahani *Ispahānī, Isfahānī*

(dial. *Safahūn*)

ispārd || *isbārd* he committed *supurd*

ispēd white *safīd*

ispēdār poplar *safīdār*

nisp, nisb i half, half of *nišf, nišf i* Ar.

(6) st

(a) Bχ. *st* medial or final = Mn.P. *st*; O.P. Av. *st* ←
s + t or *t + t* or *d + t*.

aster mule obsol. *aster* Skr. *aśvatara-*;
O.P. **asatara-*;

Hü. 743 n.

-astan, -istan infin. term *-istan* O.P. $\sqrt{as + tan}$

jistan (: ijum) to run away *jastan : jah-*

justan (: ijūrum) to seek, find *justan : jū-*

pistūñ teat *pistān*

pūst skin *pūst*

<i>rāst</i>	straight, true	<i>rāst</i>	O.P. <i>rāsta-</i> $\sqrt{rād-}$
<i>ustahōñ</i>	bone	<i>ustuχ^vān</i>	Av. <i>ast-</i>
<i>wāstād</i>	he stood	<i>wā-istād</i>	} $\sqrt{stā-}$
<i>wuristād</i>	he stood up	* <i>bar + istād</i>	

(b) *Note*.—1. *wastan*, “to fall”; *iyūftē*, “he falls”; where *wastan* is to be compared with Phl. *ōpastan* ← O.P. **ava-pastanay-* ($\sqrt{pat-} + tanaiy$); cf. Mn.P. *past*, “low, mean”, v. Hū. 92, who regards Mn.P. *uftādan* as a new formation from the present base *uft-*.

2. *gyēristan* || *girēdan*, only in the sense of “to knock up against” (Mn.P. *giriftan*), seems to be a derivative compounded from a present base *gyēr*, corresponding to Mn.P. *gīr + istan*. (There is only one present base in Bχ., -*gīr-*, with a short vowel.)

In neither of these cases, therefore, does the Bχ. *st* correspond to Mn.P. *ft* as might appear at first sight.

(c) In a few cases of medial *st* Bχ. loses the *t*:

<i>dasmāl</i>	handkerchief	<i>dast(i)māl</i>	
<i>isrāhat</i>	ease	<i>istirāhat</i>	Ar.

(d) Bχ. *ist-* = Mn.P. *sit-*:

<i>istēdan</i>	to take	<i>sitādan</i> (<i>sitāndan</i>)
<i>istūnē</i>	he takes	<i>mīsītānad</i>

(e) For Bχ. *st* = Mn.P. *št*. See above, § 49.2.

(7) Further examples of *s* in Bχ. are:

<i>uso</i> <i>osō</i>	then	
<i>čawāsa</i>	staring open (of a dead man's eyes)	
<i>čōsnīdan</i>	to break wind	
<i>dīsistan</i>	to join	
<i>sag i lās</i>	bitch	
<i>mistan</i> (<i>imēzē</i> , <i>imīzē</i>)	to urinate	Av. $\sqrt{maēz-}$
<i>tāsīm</i>	trouble	
<i>wurēs</i>	goat's hair webbing	

For examples in *ist-* see Vocabulary.

50. š.

(1) B_χ. š = Mn.P. š; O.P. Av. š = Idg. s (after *i* and *u**k*₁ vowels)*k*₁sχ^š = Idg. *k*₂sf^š = Idg. *ps*r^š*Initial*

<i>šan</i>	night	<i>šab</i>	O.P. χ ^š
<i>šī k.</i>	to marry	cf. <i>šauhar</i> and <i>šō-ī</i> (Māzindarānī and Samnānī), husband;	
			Hü. 796; Av. *χ ^š
<i>šīr</i>	milk, lion	<i>šīr, šēr</i>	Av. *χ ^š ?
<i>šūlwā</i>	soup	<i>šorba</i>	

Medial

<i>gušīdan,</i> <i>iguš-</i>	to open, undo	<i>gūšādan</i>	Skr. √ <i>sā-</i>
<i>kišīdan</i>	to draw, drag	<i>kašīdan</i>	Av. √ <i>karš-</i>
<i>nišastan</i>	to sit	<i>nišastan</i>	š ← s
<i>rīša</i>	root	<i>rīša</i>	

Final

<i>āš</i>	hotch-potch	<i>āš</i>	
<i>gūš</i>	ear	<i>gūš</i>	O.P. š ← s
<i>lāš</i>	dead body	<i>lāš</i>	
<i>rīš</i>	beard	<i>rīš</i>	
<i>hēš</i>	plough	χ ^{īš}	Av. <i>aēša-</i>
<i>hēš, kēš</i>	kindred	χ ^{vīš}	

(2) B_χ. šk = Mn.P. šk; O.P. Av. šk; Idg. s + k

<i>hušk</i>	dry	χ ^{uš} k	O.P. <i>uška-</i>
<i>mūšk</i>	mouse	<i>mūš</i>	G. <i>mušk, kurd,</i> <i>mišk</i>
<i>piškīl</i>	goat's or camel's droppings	<i>piškīl, pušk</i>	v. G.I.P., I. 2; § 39.3 c

- (3) B χ . **išk-** = Mn.P. **šik-**; O.P. *sk*; Idg. *s + k*
iškam belly *šikam*
iškast it broke(intr.) *šikast* Av. $\sqrt{\text{skand-}}$
iškinād he broke(trs.) *šikānd*
 “*Nīm-iškau* half-body of (?) *Nīmšikam* or
gā” cow, or cow **nīm-išgaf*
 cut in two (see next word)
išgaf cleft *šikāft* Gk. $\sigma\kappa\acute{\alpha}\pi\tau\omega$
šikāl hunting, game *šikār* * $\sqrt{\text{skar-}}$
- (4) B χ . **-šk-** = Mn.P. **-čk-**
hīškes, hēškes no one *hīč kas*
- (5) B χ . **št** = Mn.P. **št**
ašt he left (trs.) obsol. *hišt* Av. $\sqrt{\text{harəz-}} + t$
dāšt he possessed *dāšt* Av. $\sqrt{\text{dar-}} + t$
gudašt || he passed *guzašt* O.P. $\sqrt{\text{tar-}} + t$
giyāšt
kišt he cultivated (*kišt*) *kāšt* Cf. Skr. $\sqrt{\text{karš-}}$
kušt he killed *kušt* Av. $\sqrt{\text{kaoš-}} + t$
pušt back *pušt* Av. *parštay-*
tašt salver, basin *tašt* Av. *tašta-*
- (6) B χ . **-št** = Mn.P. **-š, (št)** noun ending
āliš k. to change(trs.) Kn.P. *āliš*;
 G.Y. *wuliš*
ārāšt adorning, *ārā·iš*
 dressing up
bālišt pillow *bāliš* G.Y. *bōlišt*
χāhišt request *χ^vāhiš*
perwerišt rearing *parwariš*
- (7) B χ . **ušt-** = Mn.P. **šut-**
uštur camel *šutur* Av. *uštra-*
- (8) B χ . **št** = Mn.P. **st**
pilištuk swallow *piristuk*
šuštan to wash *šustan*
- For B χ . **st** = Mn.P. **št**. Vide § 49.2.

(9) B χ . šn = Mn.P. šn

<i>tišna</i>	thirst	<i>tišna-gī</i>
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(10) B χ . āšn-, yašn- = Mn.P. šun-, šin-

<i>āšnīdan</i>	to hear	<i>šunīdan</i>
<i>yašnādan</i>	to recognize	<i>šināxtan</i>
<i>iyāšnum</i>	I recognize	<i>mīšīnāsam</i>

(11) B χ . -šn-, -irišn- = Mn.P. iris (+n)

<i>fīšnād, firišnād</i>	he sent	<i>firis-t-ād</i>
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(12) B χ . šm, iśm- = Mn.P. šm, šum-

<i>čašma</i>	spring, source	<i>čašma</i>
<i>pašm</i>	wool	<i>pašm</i>
<i>išmārdan</i>	to count	<i>šumurdan</i>

(13) Other examples of š in B χ . are :

<i>liš</i>	bad, evil	
šk : <i>kašk</i>	dried <i>dūγ</i>	
<i>lišk</i>	bough	
<i>pīškinād</i>	he sprinkled	
šn : <i>čašnī</i>	percussion cap	
<i>tišnī</i>	(outside of) throat	
št : <i>angāšt</i>	live coal	
<i>gaštan : gaz-</i>	to bite	<i>gazīdan</i>
		G.Y. <i>gaštmūn : giz-</i>
<i>māštan, imālē</i>	to rub	<i>mālīdan, mīmālād</i>
<i>niyāštan : niyer-</i>	to look at	(<i>nigaštan ?</i>) <i>nigarīdan</i>

51. z.

(1) B χ . z = Mn.P. z ; O.P. d, Av. z ; O.P. Av. z, ž, j, ě

Initial

<i>-zā, izāha</i>	sprung from,	<i>zāda,</i>	Av. z
	she gives	<i>mīzāyad</i>	
	birth to		
<i>zēīdan</i>	they struck	<i>zadand</i>	O.P. j
<i>zēna</i>	wife, woman	<i>zan</i>	Av. j
<i>zumīn</i>	ground	<i>zamīn</i>	Av. z

Medial

<i>bōzī</i>	game	<i>bāzī</i>	
<i>nūñzdāh</i>	nineteen	<i>nūzdah</i>	
<i>pūnzdāh</i>	fifteen	<i>pānzdah</i>	Av. <i>ē</i>
<i>irēzē</i>	he pours out	<i>mīrīzad</i>	Av. <i>ē</i>

Final

<i>diz</i>	fort	<i>diz</i>	O.P. <i>d</i> ; Av. <i>z</i>
<i>pahrēz</i>	abstinence	<i>parhīz</i>	
<i>rūz</i>	day	<i>rūz</i>	Av. <i>ē</i>
<i>tēz</i>	sharp	<i>tīz</i>	Av. <i>taēza-</i> ;

O.P. **j*; Skr. $\sqrt{tēj}$ -(2) B_χ. **z** = Mn.P. Ar. **d**

<i>χizmat</i>	service	<i>χidmat</i>	Ar.
<i>quzer</i>	degree,	<i>qadr</i>	Ar.
	amount		
cf. <i>zering</i>	tinkling,	<i>dering</i>	
<i>dering</i>	clanging		

(3) Mn.P. **z** absent in B_χ. :

<i>bōyī</i> <i>bāzī</i>	upper arm	<i>bāzū</i>	v. Hū. 167
<i>ēi</i> , pl. <i>ēvā</i>	thing	<i>ēiz</i>	
<i>hanī</i>	yet	<i>hanūz</i>	

For **rz** vide *r*, § 58.2, *b*, *d*, and 58.5For **zd** vide *d*, § 44.13 *d*(4) Further examples of B_χ. **z** :

<i>bi'zmā'is</i>	test it (?)	<i>bi'azmā</i>
<i>ibarēznum</i>	I roast (trs.)	

(: *birištan*)

<i>bazg</i> (also <i>baž</i>)	unirrigated	Kn.P. <i>baškār</i>
	cultivated land	

Cf. *mazg*, brains, beside Mn.P. *mayz*; Av. *mazga-*

<i>gūzak</i>	ankle-bone	Mn.P. <i>qūzak</i> ;
		G. <i>kūzak</i> , <i>gūzak</i>

<i>māza</i>	level ground in hills
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<i>imīzē, imēzē</i>	he urinates	Av. $\sqrt{maēz-}$
<i>nūzdīn</i>	colt	
<i>pāzan</i>	ibex	
<i>perzīn</i>	thorn-bush	

Final

<i>gēz</i>	mad	cf. <i>gīč</i> ?
<i>kaulēz</i>	wooden ladle	cf. <i>kafčālīz</i>
<i>Parvēz</i>	Pleiades	<i>Parvīz, Parvīn</i>

52. ž

(1) B_χ. ž = Mn.P. ž; O.P. *j; Av. ž

<i>užduhâ, uždahâ</i>	dragon	<i>aždahâ</i>
<i>uodâhâ</i>		Av. <i>ažiš dahākō</i>
<i>gaždīn</i>	scorpion	<i>gaždum</i>

(2) B_χ. ž = Mn.P. č, j

<i>kumâždūn</i>	metal cooking-vessel with lid	cf. <i>kumāj</i> <i>kumāč</i>
<i>pēžnīdan, ipēžnē</i>	to roll up (trs.)	(<i>pīčāndan, mīpīčānad</i>), <i>pīčīdan, mīpīčād</i> (infin. <i>pēχtan</i> obsol.)

NASALS

53. n.

(1) B_χ. n, ñ, ~ = Mn.P. n; O.P. Av. n

Initial

<i>nar</i>	male	<i>nar</i>
<i>nihād, inē</i>	he placed, places	<i>nihād, mīnihād</i>
<i>nā, nūñ</i>	bread	<i>nān</i>
<i>nū</i>	new	<i>nō, nau</i>

Medial

<i>ānñ</i>	they	<i>ānān</i>
<i>čunñ</i>	such	<i>čunān</i>
<i>ikunum</i>	I do	<i>mīkunam</i>
<i>mandan</i>	they remained	<i>māndand</i>

Final

Verbal endings :

3rd pl. - <i>an</i> , - <i>en</i>	- <i>and</i>
infin. - <i>tan</i> , - <i>dan</i> , - <i>istan</i>	as in Mn.P.

Enclitic pronoun :

3rd pl. - <i>sūñ</i>	their, them	- <i>šān</i>
<i>āsū</i>	easy	<i>āsān</i>
<i>čan</i> <i>čand</i>	how many ?	<i>čand</i>
<i>kamā</i> <i>kavū</i>	spring, bow	<i>kamān</i>
<i>zīn</i>	saddle	<i>zīn</i>

(2) Reference has been made in paragraph 19 to the modifications which are to be observed in the *n*-sound.

Essentially it is a normal, full-blooded dental *n* as in English, but according to its position it is liable to degradation. Much individual variation exists both in regard to when this degradation takes place and to how far it is carried; even the practice of the same individual is not constant.

Generally speaking

final *ōn*, *ūn*, *ān*, *ān* sound as *ō̃*, *ū̃*, *ā̃*, *ā̃*

and medial *n* between vowels where the first vowel is one of those just mentioned generally passes into a nasalization of this first vowel.

Initial *n* is always normal.

Final *n* following any vowel other than those mentioned above remains normal; only occasionally in the case of

-*īn* have I heard -*ī̃*.

(3) In the case of medial and final *n* described above all variations are heard, some individuals favour nasalization of the vowel, some the full *n*-sound.

I think there is also an intermediate sound in which the nasalized vowel is followed by some suspicion of an *n*. This I have represented by the writing *ñ*.

As stated in § 19, it is not improbable that this is

wrong. It might be safer to show the vowel as nasalized and add a small *n*, thus: \sim^n .

With some people the nasalized vowel is followed by a *w*-glide where the vowel is \bar{o} or \bar{u} .

Occasionally the nasal seems to be lost entirely.

These statements may be illustrated by the following examples of alternative pronunciations:

dūnist dūñist dūⁿist dūwist he knew Mn.P. *dānist*
(or the vowel \bar{o} throughout).

hōna hōña hōⁿa hōwa house *χāna*
(or the vowel \bar{u} throughout).

inišōwum Mn.P. *mīnišānam*

Where the *w* occurs I sometimes suspect the nasalization of being continued into it, which is, I suppose, phonetically possible.

I have not recorded any instance of the occurrence of two \tilde{n} 's in one word, thus:

ūnñ they *čunūñ* such

(4) *n* immediately preceding other consonants is guttural, viz. ŋ , when the consonant is *g*, and may perhaps be palatalized when the consonant is *j* or *č*.

Horn, however, does not appear to recognize the existence of palatal *n* in Mn.P. Vide G.I.P. i, 2, § 23, l. 1, and *č* and *j*, as above noted, really begin with the dentals *t* and *d*.

Otherwise, as far as I know, *n* is found only before *d*, and occasionally before *t* and *z* of the remaining consonants.

Before *d* and *t*, as a rule, *n* is purely dental, though I have heard *vāⁿdum* for the regular *vandum*, "I threw," and

$\left. \begin{array}{l} nūñzdāh \\ pūñzdāh \end{array} \right\} \text{alternate with } \left\{ \begin{array}{l} nūnzdah \\ pūnzdah \end{array} \right.$

(5) B χ . n = Mn.P. m

<i>būñ</i>	roof	<i>bām</i>	
<i>dīn</i>	tail	<i>dum</i>	Av. <i>dūma-</i>

(*dīm* in the Dīnārūnī dialect).

(6) Intrusive n in B χ .

<i>her dōñ</i>	both	<i>har dū</i>	
<i>hanjila</i>	nuptial chamber	<i>hajla</i>	Ar.
cf. <i>kīsin</i>	bag	<i>kīsa</i>	
<i>rū'in</i>	entrails	<i>rūda</i>	Cf. Phl. <i>rōtīk</i> ; Kurd. <i>rūwī</i>

(7) The *w*-glide, *vide w*, § 48.8 and sub-section 3 above, may predominate, and with some people the nasalization appears in some cases to be entirely lost.

<i>hōwa</i> <i>hōña</i>	house	<i>χāna</i>
<i>dūwā</i>	boil	? <i>dāna</i>
<i>īnišōwum</i>	I make sit, etc.	<i>mīnišānam</i>
<i>šūndan, išūwum</i>		(? (<i>nī-</i>) <i>šāndan</i>)

(8) Loss of n in B χ .

<i>qaičī</i>	scissors	<i>qainčī</i>	? T.
<i>zaχās</i>	seeking of a	? * <i>zan-χ^vāst</i>	
	woman in marriage		
<i>šarūχī</i>	night attack	<i>šab i χūn</i>	

(9) Other examples of n in B χ .

<i>āstūñ</i>	precipitous	
<i>bahūñ</i>	black goat's hair tent	
<i>ibandum</i>	I tie	<i>mībandam</i>
<i>činauwa</i>	jaw	Cf. Kn.P. <i>čūna</i> , jaw; G. <i>čuna</i> , jaw, chin
<i>ba lūn ē</i>	is on heat (of dog, cat)	
<i>min jā</i>	between	<i>mīyān jā</i>
<i>n</i> in <i>-(n)a</i>	accusative ending after a vowel	
<i>nin-(n)ē, -(n)a</i>	3rd sg. of enclitic verb "to be" after a vowel.	

<i>n</i> in <i>-īn</i>	2nd pl. verbal ending	Mn.P. <i>-īd</i> ; (<i>īn</i> in various dialects, e.g. Kn.P., Māzandarānī, Samnānī)
<i>tund</i>	swift	<i>tund</i>
<i>vand</i> , <i>ivēnē</i>	he threw, throws	G. <i>vanōdmūn</i> ,
<i>yūnūñ</i>	these (pron.)	<i>ivēna</i>

54. *ṇ*.

(1) B_X. *ṇ* = Mn.P. *ṇ*; O.P. Av. *ṇg*

Etymologically this is really *ṇg* ← *n* + *g*, but *in pausa* or before a consonant the *g* is silent. It does not occur initially.

Medial

<i>aṇgašt</i>	ember	(<i>aṇgišt</i>)
<i>aṇgust</i>	finger	<i>aṇgušt</i>
<i>aṇgīr</i>	grapes	<i>aṇgūr</i>
<i>liṇga</i>	one leg, one of pair,	<i>liṇga</i> , half of load, one half mule-load
<i>nāriṇgī</i>	“tangerine” orange	<i>nāriṇgī</i>
<i>saṇger</i>	stone breastwork	<i>saṇger</i>
<i>saṇgīn</i>	heavy	<i>saṇgīn</i>

Final

<i>fiṣaṇ</i>	cartridge	<i>fiṣaṇ</i>	
<i>jaṇ</i>	battle, war	<i>jaṇ</i>	
<i>pilaṇ</i>	leopard	<i>palana</i>	Skr. <i>prḍāku-</i>
<i>qaṣaṇ</i>	pretty, handsome	<i>qaṣaṇ</i>	
<i>raṇ</i>	colour	<i>raṇ</i>	
<i>taṇ</i>	tight, adj. ; girth, noun	<i>taṇ</i>	Av. $\sqrt{\theta ang-}$, <i>θanjaya-</i>
<i>tufaṇ</i>	rifle	<i>tufaṇ</i>	

(2) The chance meeting of *n* and *g* may give rise to *ṇg* or the *n* may remain dental.

<i>zēna</i> , pl. <i>zaṇgēl</i>	woman	
<i>āhan</i> + <i>ger</i>	blacksmith	<i>āhangar</i>
<i>mingū</i>	of one who talks through his nose	
(= <i>miyān</i> + <i>gū</i> ?)		

(3) Other examples of *ɳ*, *ɳg* in B_χ are :

Medial and Final

<i>baɳ</i>	hail, shout	<i>bāɳg</i>	Cf. Kurd. <i>bān</i> , <i>baɳ</i>
<i>biɳgiʃt</i>	sparrow		
<i>čaɳ</i>	talons		
<i>deriɳ</i>	clanging		
<i>duɳ</i>	noise		Cf. Kurd. <i>daɳg</i>
<i>kilχɳ</i>	a kind of tree		
<i>kuluɳ</i>	crane		
<i>mirzaɳ</i>	eyelash	Kn.P. <i>mujin</i>	Cf. Kurd. <i>baržān</i>
<i>naħaɳ</i>	near		
<i>paɳ</i>	talons		Cf. Mn.P. <i>panja</i> ; Av. <i>panča-</i>
<i>vaɳmurda</i>	dead of starvation	Mn.P. <i>veɳg</i> , empty, poor;	? Av. <i>ūna-</i>
<i>zaɳgāl</i>	leather leggings		
<i>izaɳgeħē</i>	it glitters		

55. Palatal *n*.

n occurs before *j* (and *č*), and in this situation is conceivably palatal, but I cannot say with certainty as I have paid no attention to the point. Horn says that in Mn.P. there exist only dental and guttural *n*.

<i>anjiɾ</i>	fig	<i>anjiɾ</i>
<i>bādinjā</i>	egg-plant	<i>bādinjān</i>
<i>brinj</i>	rice, brass	<i>brinj</i>
<i>gunj</i>	wasp, hornet	
<i>kunji</i>	sesasum	<i>kunjid</i>
<i>nāranj</i>	bitter orange	<i>nārinj</i>
<i>panj</i> <i>panč</i>	five	<i>panj</i>
<i>panjā</i>	fifty	<i>panjā</i>
<i>tapūnča</i>	pistol	<i>tapānča</i> , <i>tufanča</i>
<i>tinjak</i>	kind of child's cradle of reeds	

56. *m*.

(1) B_χ. *m* = Mn.P. *m*; O.P. Av. *m*

Initial

See Vocabulary.

Medial

<i>amsāl</i>	this year	<i>imsāl</i>
<i>hamīyo</i>	the same	<i>hamīn</i>
<i>īmā</i>	we	<i>mā</i>
<i>lūmbar</i>	buttocks	(<i>lūmbur</i> , St.) Kn.P. & G. <i>lumber</i>
<i>rama</i>	herd of horses	<i>rama</i>

Final

<i>-um</i>	$\left\{ \begin{array}{l} 1. \text{ enclitic pron. 1st sg.} \\ 2. \text{ „ verb 1st sg.} \\ 3. \text{ verbal ending 1st sg.} \\ 4. \text{ ordinal termination} \end{array} \right\}$	<i>-am</i>
<i>-īm</i>	pl. of 1, 2, 3 above	<i>-īm</i>
<i>boyām</i>	almond	<i>bādām</i>
<i>dam</i>	edge (of knife)	<i>dam</i>
<i>garm</i>	hot	<i>garm</i>
<i>ham</i>	also	<i>ham</i>
<i>tu^hm, tum, tom</i>	seed, taste	<i>tuχm</i> , seed

For B_χ. ^h*m*, *m* = Mn.P. *χm*. Vide § 37.4 e.

(2) B_χ. *m* = Mn.P. *b*

<i>kamūtar</i>	pigeon	<i>kabūtar</i> , Skr. <i>kapōta-</i> <i>kaftar</i>
<i>nālmakī</i>	saucer	<i>nālbakī</i>
<i>nazm</i>	the pulse	<i>nabz</i> Ar.

(3) B_χ. *m* = Mn.P. *f*

<i>kamčā</i>	spoon, ladle	<i>kafčā</i>
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but cf.

kaulēz || *kaučilēz* ladle, skimmer *kafčālēz*, skimmer,
tadpole (?)

(4) B_χ. *m* = Mn.P. *n*

<i>istīm</i>	tent pole	? <i>sitūn</i> Av. <i>stūna-</i> (upright)
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(5) B_χ. **mb** = Mn.P. **m**

nīmbāl lime *līmū*

For B_χ. **w** = Mn.P. **m**. *Vide* § 48.4.

(6) **m** lost in B_χ, probably in

painīdan to measure *paimūdan*

for *paim* + *n* + *īdan* (?), *-nīdan* causative infinitive suffix.

(7) Other examples of **m** in B_χ.

Initial

See Vocabulary.

Medial

<i>butulma</i>	log	
<i>čā^amūn</i>	cold in the head,	Cf. Mn.P. <i>čāhīdan</i>
	chill (?)	to feel cold ;
		G. <i>čād ibdī</i> , you have
		got a cold

<i>čimta</i>	kind of cloth	
<i>gāmād</i>	herd of cattle	
<i>talma</i>	mud	
<i>umāj</i>	mark, target	<i>āmāj</i>

Final

<i>čum</i>	hoar frost (?)
<i>gum z.</i>	to leap
<i>kiam</i>	little (in quantity)
<i>(wō) lam</i>	down, downwards

57. 1.

(1) B_χ. 1 = Mn.P. 1 ; O.P. Av. *r*, Idg. *r*, *l* ; O.P. **rθ*, Av. *-ərət-*, *-arəs*, *-ərəs-* ; O.P. *-rd-*, *-ard-*, Av. *-ərəz-*, *-arəz-*.

Initial

<i>lāγir</i>	thin	<i>lāγir</i>	
<i>lāš</i>	corpse	<i>lāš</i>	
<i>lau</i>	lip	<i>lab</i>	Idg. <i>l</i>
<i>līl</i>	barrel of gun, etc.	<i>lūla</i>	

Medial

<i>gyalla</i>	flock	<i>galla</i>	
<i>hâlû</i>	maternal uncle, form of address	<i>χālû</i>	Ar.
<i>imâla</i>	he rubs	<i>mîmâlad</i>	Av. <i>marəzaiti</i>
<i>wâlâ</i>	up, upwards	<i>bālâ</i>	

Final

<i>jul</i>	pack-saddle	<i>jul</i>	
<i>mâl</i>	property, camp	<i>mâl</i>	Ar.
<i>pîl</i>	money	<i>pûl</i>	
<i>pul</i> <i>puhl</i>	bridge	<i>pul</i>	Av. <i>pəratav-</i>
<i>tahl</i>	bitter	<i>talχ</i>	

(2) Bχ. 1 = Mn.P. r

<i>âlχâluk</i>	woman's coat	<i>arχâlak</i> ,	
		under-vestment	
<i>balg</i>	leaf of tree	<i>barg</i>	
<i>kilaus</i>	celery	<i>karafs</i>	
<i>ikâla</i>	he cultivates	<i>mîkârad</i>	
<i>murdâl</i>	carion	<i>murdâr</i>	
<i>pilištuk</i>	swallow	<i>piristuk</i>	
<i>sîlâ</i>	hole	<i>sûrâχ</i>	Phl. <i>sûlāk</i>
<i>šikâl</i>	hunting, game	<i>šikār</i>	
<i>šulwâ</i>	soup	<i>šorbâ</i>	
<i>zahla</i>	(bile ?)	<i>zahra</i>	
<i>zâl</i>	lamenting	<i>zār, zārî</i>	

(3) Bχ. 1 = Mn.P. d

<i>lêva</i>	mad	Cf. Mn.P. <i>dîw-āna</i> ← ; Av. <i>daēva-</i> ; Afγ. <i>lêwanî</i> , mad
<i>julâz</i>	apart from	corresponds in meaning to Mn.P. <i>juz az</i> , but is perhaps ← <i>judā az</i>

a few cases of *l* ← *d* occur in Kurdi.

B_χ. ^hl = Mn.P. l_χ. *Vide* § 37.4 d.

(4) l is lost in B_χ. in

bānda || *bālinda*, *bālanda* bird

(5) Other examples of l in B_χ. are :

Initial

See Vocabulary.

Medial

<i>bilâz</i>	flaming
<i>bilîk bilîk ikunē</i>	(fire) flickers, burns low
<i>galg</i>	fork of a tree
<i>kâlât</i>	sheep
<i>kulîč</i>	little finger
<i>malāk</i>	ladle
<i>mallār</i>	tripod
<i>mûlâst</i> , <i>imûlâ</i>	it withered, withers
<i>tûloyî</i>	water-skin

Final

<i>dâl</i>	black vulture	
<i>dîl</i>	submissive, obedient	
<i>dûl</i>	wide watercourse, valley	
<i>ba fahl</i>	in foal, etc.	
<i>-gêl</i> , <i>-yêl</i>	plural termination	
<i>kohl</i> , <i>kûl</i> , <i>kîl</i>	deep	Kurd. <i>kûl</i>
<i>lâl</i>	dumb, smooth	Kurd. <i>lâl</i>
<i>mûl</i>	<i>ami</i> , lover	
<i>tîl</i>	young of . . . cf. Mn.P. ? <i>tûla sag</i>	
<i>tîl i sigû</i>	puppy	
<i>tîl i zan</i> , etc.	young woman, wife	

58. r.

(1) B_χ. r = Mn.P. r ; O.Ir. Skr. r ; Skr. l (O.Ir. r) ;
O.P. r, ar ; Av. r (*arə*, *ərə*)

Initial

<i>râh</i>	road	<i>râh</i>
<i>râst</i>	straight, true, constructed	<i>râst</i>

<i>rēg</i>	sand	<i>rīg</i>
<i>rī</i>	face	<i>rū</i>
<i>rūwā</i>	fox	<i>rūbā</i>

Medial

<i>berf</i>	snow	<i>barf</i>
<i>čārñīdan</i>	to graze (trs.)	<i>čarāndan</i>
<i>iderāran</i>	they take out	<i>dar mī-ārand</i>
<i>derd</i>	pain	<i>dard</i>
<i>pērār</i>	year before last	<i>pīrār</i>
<i>tarakīstan</i>	to split, crack	<i>tarakīdan</i>

Final

<i>ar</i>	if	<i>agar</i>
<i>bahr, bār, bar</i>	share	<i>bāhr</i>
<i>bār</i>	load	<i>bār</i>
<i>čār</i>	four	<i>čāhār</i>
<i>her</i>	every	<i>har</i>
<i>tīr</i>	arrow, shot,	<i>tīr</i>
	rolling pin	

(2) In almost all cases Bχ. follows Mn.P. in its vagaries in the treatment of *r*. Many examples will be found among the illustrations given under other headings, and it will be sufficient here to note a few divergencies:

(a) An *ē*-vowel sound is sometimes found in the neighbourhood of an *r* representing Av. *ərə*.

<i>avērd, avaird</i>	he brought	<i>āwurd, āward</i>
		Cf. Av. * <i>a-bərəta</i> - ppc.
but <i>i-y-ār-ē</i>	he brings	Av. <i>ā-baraiti</i>
(←*- <i>ā-war</i> -)		
<i>dērist, idērē,</i>	he tore, he tears,	<i>darrīdan, mīdarad</i>
<i>derd ē</i>	it is torn	Av. ppc. <i>dərəta</i> -, pres.
		base, <i>dar-</i> <i>darə</i> -;
		iterative, <i>dāraya-</i>
<i>girēd, i-gir-ē</i>	he seized,	<i>girift, mīgīrad</i>
	he seizes	Av. ppc. <i>gərəpta-</i>

This root shows in Av. various present bases with ending in *-ya*. Vide Altir. Wb. s.v. $\sqrt{grab-}$ and G.I.P. i, 2, p. 28.

pērist, *i-pēr-ē* it flew, leapt, *parīd*, *mī-parad*
it flies, etc. Cf. Av. *pərəna-*, feather

kērd, beside *kerd*, *kierd* is probably simply the effect of the palatal *k*.

(b) *māštan* : *māl-* to rub Cf. Mn.P. (*muštan*)
mālīdan : *māl-*

Vide G.I.P. i, 2, p. 133 ; Av. pres. base *marəza-* : *mərəza-*

(c) In its treatment of Av. *arə + t*, *ərə + t* B χ . usually agrees with Mn.P. The following variations may be noted :

<i>χārd-</i> , <i>χārd-</i> : <i>χur</i>	to eat	<i>χ^vurd-</i> : <i>χur-</i>
<i>gert</i>	dust	<i>gard</i>
<i>ārt</i> <i>ārd</i> , <i>ārd</i>	flour	<i>ārd</i>
<i>išmārd-</i> : <i>išmār-</i>	to count	<i>šumurd-</i> : <i>šumār-</i>

Av. ppc. *mərəta-* and *marəta-* ; pres. base *mara-*, *māra-*, and *hišmār-* ; Skr. $\sqrt{smṛ}$.

ispārd || *ispurd* : *ispār-* to commit to *supurd-* : *sipār-*

Hü. 697 states that *supurdan* is the original infin., and that Mn.P. *sipārdan* and Kāshānī *espōrtan* are new formations from the present.

(d) The B χ .

bigudertē : *bugudert* he may pass, *biguzarad* : *biguzar*
(imper.) pass by

is difficult to account for. The past is *guzašt*, *gudašt*, *giyāšt*. There may be confusion with

i-gard-um I go about

which, it may be noted by the way, loses its *d* in the causative

gernīdum I made turn back Mn.P. *gardānīdam* ;
O.C.P. *gardāndam*

(3) B χ . h_r , r = Mn.P. χ_r . Vide § 37.4 c.

(4) O.P. *r+s*, Av. *arə+s*, *ərə+s* are represented in Bχ. by *rs* as in Mn.P.:

<i>hars</i>	tear(s), <i>n.</i>	<i>ers</i> (H. 694)	Phl. <i>ars</i> ; Av. <i>asrū</i> ; Skr. <i>áśru-</i>
<i>purs</i>	inquiry	<i>purs</i>	O.P. inchoative stem <i>parsa-</i> ; Av. <i>pərəsa-</i>
<i>ters</i>	fear	<i>tars</i>	O.P. inchoative stem <i>tarsa-</i> ; Av. <i>tərəsa-</i>

(5) O.P. *rd+t*; Av. *arəz+t*; Mn.P. Bχ. *št*:

<i>aštan</i>	to leave	<i>hištan</i>	Av. $\sqrt{\text{harəz-}}$
<i>māštan</i>	to rub		Av. $\sqrt{\text{marəz-}}$

(6) In Bχ. *r* occurs, apparently intrusively, in some words in which the Mn.P. equivalents lack it:

<i>ijūran</i> (infin. they seek <i>justan</i>)	<i>mījūyand</i>	Cf. Jew.P. <i>jūrišn</i> , search; G.I.P.i, 2, § 79
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<i>kūčir</i>	little, small	<i>kučik</i>	
<i>mirs</i>	copper	<i>mis</i>	
perhaps			
<i>mirzang</i>	eyelash		Cf. Kurd. <i>baržān</i> Kn.P. <i>mujiŋg</i> ; Mn.P. <i>muž(ž)a</i> pl. <i>mužgān</i>
<i>teristan</i>	to be able (to)		(Cf. <i>tawānistān</i>)

just-:jūr- is perhaps on the analogy of *šust-:šūr-*

(7) Mn.P. *r* lost in Bχ. before *š* and *s* in:

<i>tāštan</i> <i>tāšīdan</i>	to cut, trim	<i>tarāšīdan</i> , <i>mītarāšad</i> <i>tarāšīdan</i> : <i>itāšē</i>
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but cf. Av. $\sqrt{\text{taš-}}$ pres. base *tāš-*; Phl. *tāšītan*, and Tālīsh *tāš-* cut.

<i>gusna</i>	hunger	<i>gurisna(gī)</i>	O.C.P. <i>gušna</i>
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See also § 50.11.

(8) Other examples of *r* in Bχ. are:

See Vocabulary.

Initial

Medial

<i>girza</i>	rat
<i>hara</i>	mud
<i>mēra</i>	husband
<i>mirk</i>	elbow
<i>naījīra</i>	reed patch, brake
<i>sēristan</i>	to creep
<i>tartigā</i>	cow-dung
<i>turna</i>	woman's side locks
<i>vurzā</i>	bull
<i>wurēs</i>	goat's hair webbing for tying loads

Final

<i>čēr</i>	enclosure for unthreshed corn
<i>dār, dār</i>	tree
<i>gāwar</i>	calf
<i>gyer</i>	cliff, bald
<i>kēr (i tīg)</i>	wrinkle (in the forehead)
<i>par</i>	ridge of mountain
<i>pūr</i>	kind of sandgrouse (?)

59. h.

(1) Bχ. *h* = Mn.P. *h*; O.P. Av. *h* (Idg. *s*); O.P. *θ* Av. *s* (Idg. *k*); Av. *s* (Idg. *ts*); O.P. Av. *θ* (Idg. *th, t*); O.P. *d* (*δ*), Av. *δ*; O.P. Av. *f* (Idg. *ph*).

Initial

<i>haf</i>	seven	<i>haft</i>	Av. <i>hapta-</i> ; Skr. <i>saptá</i>
<i>hašt</i>	eight	<i>hašt</i> (<i>h</i> excrement)	
<i>həd</i>	is, exists	<i>hast</i>	

Av. $\sqrt{ah-}$; Skr. $\sqrt{as-}$, 3rd sg. Av. Skr. *ásti*. The *h* of the singular in Mn.P., etc., is on the analogy of the form of the 3rd pl.; O.P. *hartiy*; Skr. *sánti*.

<i>huner</i>	skill, intelligence	<i>hunar</i>	Av. <i>h</i> ; Skr. <i>s</i>
<i>hūš</i>	sense	<i>hūš</i>	Av. <i>uš</i>
			(<i>h</i> excrement)

Medial

<i>dâhūñ</i>	mouth	<i>dahñ</i>	Av. <i>zafan-</i>
<i>māhī</i>	fish	<i>māhī</i>	Av. <i>masya-</i> ; Skr. <i>mātsya-</i>
<i>mohr, mōr</i>	seal	<i>muhr</i>	Skr. <i>mudrā-</i>
<i>nahād</i>	he placed	<i>nihād</i>	Av. <i>ni + dadā-</i> <i>√dā-</i>
<i>pahlī</i>	side	<i>pahlū</i>	Av. <i>parāsav-</i> ; Skr. <i>pāršu-</i>

Final

<i>mā(h)</i>	month	<i>māh</i>	O.P. <i>māh-</i> ; Skr. <i>mās-</i>
<i>-gāh</i>	place of	<i>gāh</i>	O.P. <i>gāθav-</i>
<i>rāh</i>	road	<i>rāh</i>	

(2) B_χ. *h* = Mn.P. *χ*, chiefly O.P. Av. *χ*

This change is chiefly noted in the initial position and medially before a consonant. Initial *χ* is often heard as an alternative to *h*. On the other hand medially the *h* itself is, more often than not, dropped.

Initial

<i>hā'ik</i>	earth	<i>χāk</i>	
<i>hālū</i>	maternal uncle	<i>χālū</i>	Ar.
<i>handistan</i>	to laugh	<i>χandīdan</i>	
<i>hār</i>	thorn	<i>χār</i>	Cf. Skr. <i>khāra-</i>
<i>hawer</i>	information	<i>χabar</i>	Ar.
<i>her</i>	donkey	<i>χar</i>	Av. <i>χara-</i>
<i>hēš</i>	plough	<i>χīš</i>	Av. <i>aēša-</i>
(<i>h</i> excrement)		(<i>χ</i> excrement)	
<i>hēš kēš</i>	own people	<i>χ^vīš</i>	
<i>hīn</i>	blood	<i>χūn</i>	Av. <i>vohunī-</i>
<i>hīrd</i>	small	<i>χurd</i>	

<i>hōña</i>	house	<i>χāna</i>
<i>hoyīna</i>	fried eggs	cf. <i>χāgīna</i>
(<i>h</i> excrement)		(<i>χ</i> excrement)
<i>huv</i>	good	<i>χūb</i> O.P. * <i>hu-</i>
<i>hūr</i>	saddle-bag	<i>χūr</i>

Medial

<i>ustahōñā</i>	bones	<i>ustaχānhā</i>
<i>mēhā</i>	pegs	<i>mēχ-hā</i>

Bχ. *hr*, ^h*r*; *hl*, ^h*l*, *l* = Mn.P. *χ^r*, *rχ*, *lχ*. *Vide* § 37.4 c.

Bχ. *-hd-*, *-had-* || *δ*, *d* = Mn.P. *χ^t*, *ft*. *Vide* § 44.2 and 44.4.

Bχ. *-hm*, ^h*m*, *-m* = Mn.P. *χ^m*. *Vide* § 37.4 e.

(3) Bχ. *h* as a glide between vowels occurs chiefly after long vowels

ā, *ō*, *ū*, and *oi* = *ā*.

Its use is not fixed; some people appear to use it little if at all, and to employ no perceptible glide between adjacent vowels, or in some cases to prefer to insert a *y* in the neighbourhood of a palatal vowel.

i-y-ā-h-ē || *iyō-ē* he comes

ibū-h-ē || *ibū-ē* he is, becomes

da-h-ā || *da-ā* prayers, petitions *du'ā* Ar.

igō-h-ē || *igō-ē* he says

jā-h-ē || *jā-ē* a place

māl i kē-h-ina? whose is it?

(*i kē* = whose; (*n*)*a* = is)

lā-h-aq fit for *lā-iq* Ar.

qā-h-id || *qā* a title, *Qaid* *qā'id* Ar.

izā-h-ē, she gives birth to, *mīzāyad* Av. *Vzan-*

zā-h-īda || *zoi-īda* having given birth to

Where the glide is omitted and the second vowel is short there is frequently contraction, e.g.:

ibūm || *ibūhum* I become

igum || *igōhum* I say (radical vowel is *ō*, *ū*)

iyom || *iyāhum* I come

<i>igō</i> (see above)	he says
<i>iyā</i>	he comes
<i>iχō</i>	he wants

(4) Bχ. h prosthetic :

<i>hāēuq</i>	in love	<i>‘āšiq</i>	Ar.
<i>hāga, hoyā</i>	egg	cf. <i>χāgīna</i>	Gk. <i>ōïov</i>
<i>hoyīna</i>	kind of cooked do.		Lat. <i>ōvum</i>
(h) <i>allāj</i>	cure	<i>‘ilāj</i>	Ar.
<i>hars</i>	tears <i>n.</i>	<i>ars</i> (obsolete)	
<i>hawāl</i>	circumstances,	<i>aḥwāl</i>	Ar.
	state		
<i>hērmū</i>	pear	<i>amrūd</i>	Vide § 64
<i>wa</i> $\left\{ \begin{smallmatrix} hō \\ hu \end{smallmatrix} \right\}$ <i>kē</i>	and he who	<i>wa ū ki</i>	

hamī jūr (h)*unē* it's just like this *hamīn jūr ast*
(perhaps for *hō + nē*)

Also in Bχ. *hašt*, *hēd*, *hēs* (plough), following Mn.P. *hašt*, *hast*, *χīš*; see above, subsections (1) and (2).

(5) Loss of h in Bχ. :

(a) Medial *h* between vowels, especially following a short vowel, is as a rule dropped and the two vowels then coalesce :

<i>nāālīn</i>	don't let	<i>na hilīd</i> (obsol.)	
<i>n'āštīnsūñ</i>	they didn't let	<i>na hištand šān</i>	
	them	(obsol.)	
<i>čār</i>	four	<i>čahār</i>	O.C.P. <i>čār</i>
<i>čīl</i>	forty	<i>čihil</i>	O.C.P. <i>čīl</i>
<i>idum, idē</i>	I give, he gives	<i>mīdīham, mīdīhad</i>	
<i>χurzā</i>	sister's child	<i>χ^vāharzāda</i>	
<i>inum, etc.</i>	I place	<i>mīniham</i>	
<i>ijum</i>	I jump, run off	<i>mījāham</i>	

(b) Where there is reason to retain the two vowels distinct the *h* is frequently retained or reintroduced as a glide :

$i\chi\bar{o}i \parallel i\chi\bar{o}h\bar{i}$	thou wishest	$m\bar{i}\chi^v\bar{a}h\bar{i}$
$i\chi\bar{o}n \parallel i\chi\bar{o}han$	they wish	$m\bar{i}\chi^v\bar{a}hand$
$s\bar{a}iv, s\bar{a}av \} \parallel sah\bar{a}v$	owner	$\bar{s}ahib$ Ar.

Initial

$\chi ud\bar{a} (h)\bar{a}fiz$	God protect you, good-bye
--------------------------------	---------------------------

(c) **h** before a consonant is in general unstable :

$m\bar{e}min\bar{u}\bar{n}$	guests	$mehm\bar{a}n-h\bar{a}$
$m\bar{e}rab\bar{u}n\bar{i}$	kindness	$mihrb\bar{a}n\bar{i}$
$tuhm \parallel tum$	seed	
$suhr \parallel sur$	red	

(6) Other examples of **h** in B χ :

From what has been shown above it will have been seen that *h* is a somewhat uncertain sound. Initially it may be inorganic, and medially between vowels it may be also merely a glide and inorganic. Immediately preceding a consonant it appears always to have an etymological value, but then it is very liable to disappear. When final it is often extremely difficult to decide whether it really exists or not.

Initial

See Vocabulary.

Medial

(See also preceding subsections and references there given) intervocalic :

$\bar{a}han$	iron	$\bar{a}han$
$bah\bar{a}r$	spring	$bah\bar{a}r$
$bah\bar{i}g$	daughter-in-law, bride	
$bah\bar{u}\bar{n}$	black goat's hair tent	
$j\bar{a}h\bar{i}l$	boy, youth	($j\bar{a}h\bar{i}l$ Ar.)
$mauh\bar{u}r$	broken, undulating ground	

<i>ōhī</i>	gazelle	<i>āhū</i>
<i>šāhīn</i>	hawk	<i>šāhīn</i>
<i>tūhī</i>	sīsī (small partridge)	? = <i>tīhū</i>

preceding consonant :

<i>bahr, bār</i>	share	<i>bahr</i> Av. <i>baχδra-</i> Hü. 245
------------------	-------	---

<i>bukrist</i> <i>buhurist</i>	it broke	
<i>dahwa</i>	custom, practice	
<i>māyūñ ba fahl bīd</i>	the mare was with foal	
<i>kahd, kād, kīad</i>	middle, waist	
<i>kahnist, kānist</i>	fall out (for meaning cf. <i>kandan</i> , intrs.)	

<i>kohl</i>	deep	
<i>pahn, pān</i>	wide	<i>pahan</i>
<i>puhl, pul</i>	bridge	<i>pul</i>
<i>zahn</i>	wound	<i>zaχm</i>

Final

<i>kāh</i>	broken straw	<i>kāh</i>
<i>kōh, kǎh</i>	mountain	<i>kūh</i>
<i>rāh, rǎh</i>	road	<i>rāh</i>
<i>tah i pā</i>	sole of the foot	<i>tah</i>

MISCELLANEOUS PHONETIC PHENOMENA

A few further phenomena may be separately mentioned.

60.

VOWEL CHANGE

The vowels show a good deal of optional variation both in quantity and quality. The most common cases have been mentioned in dealing with the individual vowels.

Vowels are also liable to alteration in quality under the influence of adjacent sounds. In particular a palatal tends to palatize a vowel in its neighbourhood and a labial or an *ā* to labialize it.

Thus, usually, though there is a good deal of variation :

<i>iruvum</i>	I go
<i>irivī</i>	thou goest

Examples

<i>bāluq</i>	of age	<i>bāliq</i>	Ar.
<i>biniyèrum</i> (also <i>biniyer, biniyār,</i> impv.)	let me see	<i>binigaram</i>	
<i>bugo</i>	say	<i>bigū</i>	
<i>bauūs</i>	his father	Bχ. <i>bau + as</i>	
<i>χuja</i> , pl. <i>χujēhā</i>	merchant	<i>χ^vāja(hā)</i>	
<i>jist</i>	he leapt, ran off	<i>jast</i>	
<i>sudā</i>	noise	<i>ṣadā</i>	Ar.
<i>suhāv</i> <i>sā'av</i>	master, owner	<i>ṣāhib</i>	Ar.
<i>sulo</i>	counsel	<i>ṣallāḥ</i>	Ar.
<i>wulât</i>	country	<i>wilāyat</i>	Ar.

Many other examples will be found in the illustrations throughout this article.

In *aχtī'ār* || *iχtī'ār* the initial *a* is probably due to the following *χ*.

The negative particle *na* regularly changes to *nē* before the *i*- prefix of the present indicative or any other *i*.

<i>nē'ikunen</i>	they do not do
<i>nē'izanī</i>	thou dost not strike
<i>nē'lē = na (h)ilī</i>	thou mayest not permit

61.

ELISION OF VOWELS

Internal

(1) Elision, or coalescence, of vowels is common where an intervening consonant has fallen out.

<i>ar</i> <i>a^ar</i> <i>ayer</i>	if	<i>agar</i>
<i>wuristān, wuristā^an,</i>	they stood up	
<i>wuristādan</i>		

Vide § 42.2 and § 44.11 c.

â may absorb a following *i* :

<i>mazâqa k.</i>	to grudge	<i>muzâ'îqa</i>	Ar.
<i>tâ'fa tâ'ifa toi'ifa</i>	tribe	<i>tâ'ifa</i>	Ar.
<i>malâka</i>	angel, angelic	? Ar. <i>malâ'ik,</i> angels	

External

(2) External elision is general where one of the enclitic forms of the personal pronouns, or the verb to be, which begins with a vowel, follows a word ending with a vowel.

If one of the vowels is long it survives, while short *u* and *i* seem to defeat short *a* or *e*, è.

<i>bâl' i au</i>	at the water-side	<i>bâlâ i</i> (the second <i>â</i> is unstressed and not really long)
<i>b'is, b'ès</i>	to him, etc.	<i>ba + is (as)</i>
<i>bin'is</i>	put it down	<i>binè-is</i>
<i>çit' ē?</i>	what's the matter	<i>çi-at-ē?</i>
	with you?	
<i>gusn'um ē</i>	I'm hungry	<i>gusna-um</i>
<i>humsâ's</i>	her neighbour	<i>humsâ-as</i>
<i>mēr'it</i>	thy husband	<i>mēra-it</i>
<i>īmâ sahâv ē</i>	we are the owners	<i>nîla-īm</i>
	<i>moiyân nîl'īm</i> of the grey mare	
<i>inî's</i>	thou placest it	<i>inî-as</i>
<i>rî's</i>	upon it	<i>rî-as</i>
<i>sî't</i>	for you (sg.)	<i>sî-at</i>
<i>tâ^ad'is k.</i>	to put a splint on it	<i>tâ'ada-is</i>
<i>wâ't</i>	with thee	<i>wâ-at</i>
<i>zēn'ē, zēn'it</i>	a wife, thy wife	<i>zēna-ē, zēna-it</i>
<i>z'um</i>	from me	<i>zē-um</i>

(3) The negative prefix *nâ* absorbs an initial vowel in

nâ'lâj without remedy

The negative particle *na* is usually preserved or altered to *nē*, see above, § 60.

(4) The vowel of the pronominal suffixes is elided after the preposition *wur*, e.g.:

<i>wur'm</i> , <i>wur't</i> , <i>wur's</i>	on me, thee, him
<i>čur's</i>	what on it?

(5) Two adjacent long vowels are usually maintained:

<i>dōlūē</i>	an old woman
<i>pī.āē</i> <i>pī.āhē</i>	a man

In the forms *igō* || *igōē*, he says; *iyā* || *iyāē*, he comes; *iχō* || *iχōē*, he wishes, the second vowel was probably first shortened by the stress falling on the first vowel and then absorbed.

(6) The *izāfa* is sometimes elided or dropped, but more usually persists:

<i>ba andāza-i—</i>	to the amount of
<i>dūstī i mun o tu</i>	the friendship of me and thee
<i>raχtā i χum</i>	my clothing

The following are, however, a few examples of its suppression:

<i>dārī bī hūšī</i>	a drug producing loss of senses
<i>tū didū munī</i>	you are my sister
<i>katχudā māl</i>	the headman of the camp
<i>pasmanda (i) īrūñ ē</i>	she is the leavings of Persia
<i>ba nazdīkī yē ābōdīē</i>	in the neighbourhood of a village
<i>nišašt pā pušta</i>	he sat down at the foot of the load

62.

CONTRACTION

Contraction as apart from that produced by the elision of one of two adjacent vowels appears in:

<i>dār̄yah</i>	Superintendent of	<i>darōyah</i>	Ar.
	Police		
<i>mur̄χas</i>	allowed to go, to do,	<i>muraχχas</i>	Ar.
	etc.		
<i>mur̄wat</i>	generosity	<i>murūwat</i>	Ar.

63.

CONSONANTAL SANDHI

Cases of the change of consonants from voiced to voiceless, or vice versa, according to the nature of a contiguous sound are fairly common:

- (a) *aχt* || *aqd* betrothal 'aqd Ar.
ârt || *ârd* flour
kač kârd crooked knife for *kaj kârd*
panč tâ five for *panj tâ*
qais kerd he became angry Mn.P. *γēz kard*
raht pai i ... he went after ... for *rahd pai* ...

- (b) *asp*, but *asbē* horse
baχt, but your good fortune
baχdat
izad bukunē you should pay 'izzat Ar.
respect to
iχdilât conversation iχtilât Ar.
haf kaug he used to shoot seven
(= *kauk*) *izaid* partridges
nisp, but half of
nīs b i
hi(j)jâ nowhere Mn.P. *hīč jâ*

64.

METATHESIS

In the majority of cases of metathesis an *r* or *l* sound is affected:

- | | | | |
|----------------|--------------|-----------------|--|
| <i>aršafī</i> | gold coin | <i>ašrafī</i> | |
| <i>urm</i> | age, life | 'umr | Ar. |
| <i>urz</i> | excuse | 'uzr | Ar. |
| <i>badšilk</i> | evil-looking | <i>bad šakl</i> | |
| <i>bidal</i> | guide | <i>balad</i> | |
| <i>burg</i> | eyebrow | | Skr. <i>bhrū</i> ;
Phl. <i>brū(k)</i> |
| <i>dišmān</i> | abuse | <i>dušnām</i> | |
| <i>fals</i> | season | <i>fašl</i> | Ar. |

<i>firg, fir̄k</i>	thought	<i>fīkr</i>	Ar.
<i>haulā</i>	halwa	<i>ḥalwā</i>	Ar.
<i>hērmū</i>	pear	<i>amrūd</i> cf. Kurd. <i>harmī</i> , <i>armū</i> ; Kn.P. <i>χumrūd</i>	
<i>kirbīt</i>	matches	<i>kibrīt</i>	
<i>mazg</i>	brains	<i>mayz</i>	Av. <i>mazga-</i>
<i>maur</i>	meadow	? ← * <i>marv</i>	Cf. Air. Wb.

Av. *marəyā-* meadow, Mn.P. *mary*; Phl. translation *murv* as for *mərəya-*. Cf. place-name Maur a Kirdi in Jiruft, Kermān, which may probably have the same meaning as Bχ. *maur*.

<i>mīls</i>	like	<i>miṣl</i>	Ar.
<i>nalγ</i>	tale	<i>naql</i>	Ar.
<i>nasχē</i>	a defect	<i>nuqs(ī)</i>	Ar.
<i>nerz</i>	charity, alms	<i>nazr?</i>	Ar.
<i>nīmbul</i> , <i>nīmūl</i>	lime (fruit)	<i>līmūn, līmū</i>	
<i>qailūñ</i>	tobacco pipe	<i>qalīān</i>	
<i>qilwa</i>	qibla	<i>qibla</i>	Ar.
<i>quls</i>	washing, bathing	<i>γusl</i>	Ar.
<i>surfa</i>	cloth on which flour is put before being mixed with yeast for bread	? <i>suфра</i>	
<i>šasχ šaχs</i>	person	<i>šaχs</i>	Ar.
<i>saur</i>	sneeze	? cf. <i>surfa</i> , cough	
<i>šulγ šurγl</i>	business	<i>šurγl</i>	Ar.
<i>šaulār</i>	trousers	<i>šalwār</i>	
<i>šulā, šulwā</i>	a kind of food	? <i>šōrwā, šōrbā</i>	
<i>tasχēr</i>	fault	<i>taqsīr</i>	Ar.
<i>titarg</i>	hail	<i>tigarg (tigard, I think in some dialects)</i>	
<i>turba</i>	nosebag, etc.	<i>tōbra</i>	
<i>walsahat</i>	connexion, uniting with	<i>wašlat</i>	Ar.

65.

REDUPLICATION

(1) At least two instances occur of reduplication of a root being employed to form a single word:

<i>pēpēhīn</i>	all fat and juicy
<i>rērēhīn</i>	all be-dunged

which appear to be the simple words *pīh* and *rī(d)* reduplicated with the adjectival suffix *-īn* added.

(2) Reduplication of words used in an adjectival or adverbial sense denoting distribution or continuousness is fairly common in Bχ. as in Mn.P.:

<i>hawâr hawâr igō</i>	he whispers quietly
<i>do tâ moiγūñ kahër kahër</i>	two black mares
<i>tīka tīka wō bīdan</i>	they went into fragments
<i>yakī yakī</i>	one by one
<i>χailī par par ē</i>	(the hill) is full of ridges and spurs

BAKHTIARI VOCABULARY

Order of arrangement:

I. Vowels and Diphthongs	\bar{a}, \bar{a}	VI. Sibilants	s
	a, e		ξ
	\bar{a}		z
	\bar{e}, \bar{e}^i		(ξ)
	\bar{e}	VII. Liquids	l
	\bar{i}		m
	i		$n (\gamma\sigma)$
	\bar{o}		r
	\bar{u}	VIII. "Aspirate"	h
	u		
	ai	<i>Note.</i> —Within the several sections indicated above the order is strictly alphabetical, with the following modification to embrace the non-alphabetical symbols:— (1) Other things being equal an unmarked vowel precedes one bearing a diacritical sign. (2) b is followed by \bar{c}	
	au		
	oi		
II. Gutturals: Explosives	q		
	k		
	g		
	χ		
	γ		
III. Palatals	\bar{c}		
	j		
	y		
IV. Dentals	t	d	δ
	d, δ	g	γ
V. Labials: Explosives	p	k	χ
	b	s	ξ
	f	z	ξ
Spirants	w, v		

Notes

(1) $\left. \begin{array}{l} -\bar{u}\bar{n} \\ -\bar{a} \\ -\gamma\bar{e}l \end{array} \right\}$ after nouns are the suffixes to denote the plural.

(2) The forms shown after the infinitives of verbs are the present bases to which the appropriate prefixes and suffixes are added to form the various moods, tenses, and persons of the present.

(3) In forms beginning with $iy-$ the prefix of the present indicative $i-$ is included.

The subjunctive and imperative prefix in such cases is usually *bē-*, sometimes followed by *y* and sometimes not:

<i>iyârum</i>	I bring	<i>bēâr</i>	bring!
<i>iyašnum</i>	I hear	<i>bēyaš</i>	listen!

(4) For the interchangeability of the vowels see §§ 2-12.

(5) *δ* may usually also be read for medial *d* between vowels and often for final *d* preceded by a vowel.

(6) The following abbreviations have been used:

<i>b.</i>	= <i>bīdan</i>
<i>d.</i>	= <i>dādan</i>
<i>f.k.</i>	= <i>fulūna kas</i> , such and such a person
<i>k.</i>	= <i>kerdan</i>
<i>χ.</i>	= <i>χārdan</i>
<i>w.b.</i>	= <i>wō ibīdan</i>
<i>z.</i>	= <i>zaidan, zēidan</i>

<i>ā, â</i>	<i>ârbēz, ârbēz</i> , flour sieve
<i>âbōdī</i> , v. <i>âwōdī</i>	<i>ârd, ârd, ord, ârt</i> , flour
<i>âdum</i> , man	<i>ârt</i> , v. <i>ârd</i>
<i>âfiz</i> , v. <i>χudâ (h)âfiz</i>	<i>ârum</i> , ease
<i>âftau</i> , sun	<i>âsemūn, osmān</i> , sky
<i>âftauwa</i> , ewer (for washing)	<i>âsīau</i> , mill
<i>âgâh</i> , aware	<i>âsīda</i> , at peace
<i>âhan</i> , iron	<i>âstūn</i> , precipitous
<i>âhanger</i> , blacksmith	<i>âstâra, ostâra</i> , pl. <i>âstâryêl</i> , star
<i>âhî</i> , -yêl, gazelle	<i>âsūn</i> , easy
<i>âχil</i> , v. <i>âqil</i>	<i>âš</i> , form of food, hotch-potch
<i>âχun, âχund</i> , akhund, mulla	<i>âškâr</i> , openly
<i>âlî</i> , polluted	<i>âšnâ</i> , acquaintance
<i>âlišť k.</i> , to change, trs.	<i>âūsūn k.</i> , to winnow
<i>âlχâluk</i> , woman's coat	<i>âwistūn</i> , pregnant
<i>ânē, ânî; ba ânē</i> , in a twinkling	<i>âwōdī, âbōdī</i> , inhabited place
<i>âqil, âχil</i> , sensible, wise	<i>âzâdârî k.</i> , to hold mourning
<i>ârâšť k.</i> , to deck, dress up, trs.	<i>âzâv</i> , trouble, pains

a, e

aē! v. *ai!*

ajar, irrigated (crops or land)

aχ, clearing the throat

aχt, v. *aqd*

aχtīār, v. *iχtīār*

aχūn k., to thresh (corn)

alγ, intelligence

ambār, storehouse

amsāl, this year

andāza, amount, extent

andī, otherwise

angašt, live coal

angīr, grapes

angust, finger

anike, as though

anīs, kinsman, kindred

anjīr, fig

anjum (*girēdan*), (to be) completed, completion

aqā, collar of coat, shirt, etc.

aqd, *aχt* k., to unite two people in marriage

ar, v. *ayer*, if

arāχ, perspiration

arāχgīr, cloth put between saddle and horse's back

ardan, to grind (into flour)

aršafī, ashrafi, gold coin

arzan, (1) a kind of tree;

(2) millet

-as, *-is*, his, her, its; him, her, it

asīr, *yasīr*, prisoner

asp -*ūn*, horse

astar, mule

aštan, v. *āštan*

-at, *-it*, thy, thee

avēdan, *avaidan*, *awēdan*,

awaitan : *iyō-*, *iyāh-*, to come

avērdan, *avairdan* : *iyār-* (*-ār-*, *-ōr-* impv.), to bring

azmā- (pres. base), to test; *bi'zmā-is*, test it

â

āšnīdan : *-yašn-*, to hear

āštan : *hēl-*, *-ēl-*, impv. *bēil*, neg. impv. pl. *nā'alīn*, to leave, allow

ē, ēⁱ

-ē, v. *ē*, suffix of singleness

ē, v. *ē* (the *iṣāfu* occasionally), of *ē!* v. *ai!*

ēl, nomadic tribe

è

è, *i*, *a*, *e* (the *iṣāfu*), of

è-, *i-*, verbal prefix of the present tense indicative

-è, *-ē*, *-ī*, suffix of singleness.

î

î, this (adj.)

îčū, here, hither

îmā, we

îrât, objection

Îrūn, *Îrān*, Persia

îsâ, you (pl.)

i

ibūhum, etc., v. *bīdan*

iχdīlât, conversation

iχti'âr, aχti'âr, power of choice,
right of decision

iltizum, undertaking, guaran-
tee

iriv-, *iruv-*, *irav-*, v. *rā'dan*
-is, v. -as

Isbahūñ, P.N. Isfahān

isbārd, v. *ispārdan*

ispārdan : *ispār-*, to commit,
entrust to

ispēd, *ispēd*, white

ispēdār, poplar

ispurdan, v. *ispārdan*

isrāhat, ease, repose, rest

istaidan, v. *istēdan*

istē, cover of priming-pan of
flintlock

istēl, arrangement for regulat-
ing flow of water from a pond.

Perhaps the pond itself as
P.Ar. *istāl*χ, Kn.P. *ister*χ,
which have this meaning,
and Samnānī *astāl*

istēdan : *istōñ-*, *istūñ-*, to take,
seize, buy

istīm, tentpole (upright)

išgaf n., cleft in rock, cave

iškam, stomach, belly

iškastan : *iškan-*, to break
(intrs.)

iškau = ? *iškam* or **išgaf*;
cf. *išgaf*

"*Nīm-iškau gâ*" ? "half-body
of cow", or "cow cut in two"

iškinādan : *iškan-*, to break
(trs.)

išmārdan : *išmār-* (*â*), to
count

-it, v. -at

iyâh-, v. *avēdan*

iyâr-, v. *avērdan*

iyō-, v. *avēdan*

iyoi'ē, v. *avēdan*, he comes

iyâft- v. *wastan*

izad k., *izzat k.*, to pay respect
to, treat with respect

ö

očū, *učū*, there, thither

oftau, v. *āftau*, sun

oftīn, sleeve

ōhī, v. *âhī*, gazelle

ōnâ, *ōnōñ*, *ūnû*, they

ord, v. *ârd*, flour

osmāñ, *osmâ*, v. *âsemūñ*, sky

osō, v. *uso*, then (time)

ōvêd, for *avêd*, v. *avēdan*

ū

ū, that (adj.)

unû, they

u

učū, *očū*, there, thither

umâj, mark, target

urm, age, life

urz, excuse, apology

uso, *osō*, then (time)

ustahōñ -â, bone

uštur, camel

užduhâ, *uždahâ*, *uždâhâ*,
dragon

ai (ei)

ai !, *a'ē* !, *ēⁱ* !, oh !, hai !

ailâq, summer quarters in high country.

aiv, defect

au

au, water

auyât, *auqât*, times

aur, cloud

aurâ-rî, alarmed

aurau, water-channel, drain

aurēz, narrow watercourse

aurū, flowing river

aušūr, narrow watercourse

auwerî, honour

auwî, *âwî*, irrigated (land, crops)

auwistūn, *auwist*, *âwistūn*, pregnant

auyârî, watering crops

oi

oiyâ, v. *yâ*, either, or

q

qâ, *Qârîd*, title of headman among some tribes

qafâ, nape of neck

qaiḅ, invisible

qaičî, scissors

qailūn, tobacco waterpipe

qair az, except, besides

qais k., to become angry

qalâf, sheath

qalam, pen

qalava, very, very much

qalbêl, sieve

qaličâ, castle

qalla, pl. *qallahâ*, grain, crops

qamčî, whip

qand, loaf sugar

qârat, plunder

qârñidan : *qârñ-*, to shout out

qarq, drowned

qassâv, butcher

qasum, oath

qaš k., to faint

qâš, cattle-pen

qašang, pretty, handsome

qâtir, mule

qauristūn, graveyard

qâvčî, gate guards

qâwâ, dice

qazîna, *χazûna*, treasury

qilt k., to roll (intr.)

Qilwa, the Qibla, S.W.

qimât, price.

quls, *gusil*, *γusl*, washing (dead body)

qum, *qum a kēš*, relations, kindred

qurûb, sunset

qurumnîdan, *gurumnîdan* :

gurumn-, to thunder. Cf.

Mn.P. *γarmîdan*, to thunder, roar

qussa, sorrow

quwâr, dust (in air)

k

kač, v. *kaj*, crooked

kača, chin

kač i pâ, heel

<i>kačkârd</i> , (shoemaker's) crooked knife	<i>kâqaz</i> , paper, letter
<i>kad</i> , <i>kahd</i> , <i>k'ad</i> , <i>čad</i> , (in the) middle (of), waist	<i>kârd</i> , knife
<i>kaf</i> , palm of the hand	<i>kârumserâ</i> , caravanserai; cf. G.Y. <i>kârâmsērâ</i>
<i>kaftâr</i> , hyena	<i>kaučilēz</i> , ladle, tadpole (?)
<i>kaγâ</i> (?), sandgrouse (?)	<i>kauk</i> , <i>kaug</i> , - <i>ūñ</i> , hill partridge, <i>chikor</i>
<i>kâh</i> , broken straw	<i>kaulēz</i> , wooden ladle
<i>kahd</i> , v. <i>kad</i>	<i>kauš</i> , shoes
<i>kaher</i> , black (perhaps dark brown)	<i>kauwa</i> , lamb (of one year)
<i>kahnistan</i> : <i>k'ân-</i> , to come off, fall out	<i>kavūñ</i> , bow
<i>kai</i> , when ?	<i>kazkūñ</i> , big pot
<i>kaj</i> , <i>kač</i> , crooked	<i>kē</i> , who ?
<i>kaχudâ</i> , <i>katχudâ</i> , <i>kadχudâ</i> , official headman of village or small community	<i>kè</i> , <i>k'i</i> , that (conj.)
<i>kâl</i> , black	<i>kēhina</i> , v. <i>kē</i> , who is it ?
<i>ikâla</i> , from <i>kištan</i>	<i>kēivēnū</i> , <i>kaivenū</i> , mistress (of the house), senior lady; cf. Mn.P. <i>bānū</i> ; Kurd. <i>kaiwānū</i>
<i>kalâ</i> , crow	<i>kēr</i> , wrinkle
<i>kalâ pēsa</i> , magpie	<i>kerdan</i> , <i>kêrdan</i> : <i>kun-</i> , to do, make
<i>kalâ jîk</i> , chough	<i>kēš</i> , <i>hēš</i> , <i>qum a kēš</i> , kindred
<i>kalajōš</i> , dried <i>dūγ</i> heated with ghee	<i>kešidan</i> , <i>kišidan</i> , to draw, drag, pull
<i>kâlât</i> , sheep	<i>ki</i> , v. <i>kē</i>
<i>kalk</i> , <i>kalg i . . .</i> , ground acorns eaten with meat, curds, etc.	<i>kî</i> , who ?
<i>k'am</i> , little in quantity	<i>kîča</i> , street
<i>kamāñ</i> , spring	<i>kîčî</i> , paternal aunt
<i>kamča</i> , spoon	<i>kift</i> , <i>čift</i> , mountain col, pass
<i>kamūtur</i> , pigeon	<i>kîhnîdan</i> : <i>kîhn-</i> , to cry aloud, weep noisily
<i>k'and</i> , anus	<i>kîka</i> , keening, wailing
<i>kandâl</i> , <i>k'andâl</i> , excavation, pit	<i>kil</i> , (at the) side of, up behind (a camp)
<i>kandan</i> : <i>kan-</i> , to dig	<i>kîl</i> , v. <i>kûl</i>
<i>kānistan</i> , v. <i>kahnistan</i>	

kilaus, celery
kilīt, key
kilxong, a kind of tree with
 edible berries
kipistan : *kip*-, to fall down
kirbīt, matches
kīsin, bag
kištan : *kāl*-, to cultivate
ko, *ko yakī*, which ? (adj.),
 which one ?
kō^udan : *kūz*-, to eat
kōh, *kūh*, hill, mountain
kohl, v. *kul*
kohtur k., to roll stones down
krūk, 500,000, "krūr"
kuč, powder pan of flintlock
kūčīr, little, small
kufa, cough
kufnādan, to cough
kuftan : *kū*-, to pound
kūh, v. *kōh*
kuja, *kuya*, where ?
kūl, *kīl*, *kohl*, deep
kulīč, little finger
kuluft, thick
kulung, crane
kum, which one ?
kumāždūn, metal cooking
 vessel with lid
kunjī, sesamum
kuntāq, stock of a gun
kur, son
kurčal, unthreshed ears of corn
kus, pudendum muliebre
kušind, armed force, army
kuštan : *kuš*-, to kill

kutal, led horse, "yadak"
kuya, v. *kuja*, where ?

g

gā, -*yēl*, cow, ox
gada, stomach
-gāh, place of . . .
gāla, shouting ; *gāla z.*, to shout
 out
galg, fork of a tree
g'am (*b'is z.*), (to) bite (it)
gāmād, herd of cattle
gāpūn, cowherd
garm, *germ*, warm, hot
gart, dust
gaštan : *gaz*-, to bite
gaubāz, -*ūñ*, gipsy
gauyārī, ploughing with cattle
gēz, mad
gīna, plant from which gum
 tragacanth is obtained
ginas, stingy
girdaurī, v. *girdawārī*
girdawārī, *girdaurī*, collecting
 one's things for a journey
girēdan, *girēdan* : *gir*-, to
 catch, seize
girēva, weeping (n.)
girēvistan : *girēv*-, to weep
girōñ, dear, expensive
girza, rat
gīyā, green fodder
giyaštan, v. *guzaštan*
gīyāštan, v. *guzaštan*
gīyōhīdēh, *gyāhīdē d.*, to give
 a person trace of where-
 abouts of stolen property

gō, gū, human excrement
gō'idan, to copulate, rape
grōn, v. *girōñ*
gudār, ford, ferry
gudaštan, gīyāštan, giyaštan :
gudert-, v. *guzaštan*, to pass
 on (intrs.)
gudan, gudan : *gǔ-*, *gǒ-*, *gǎh-*,
gǒh-, to say, tell
gudert, v. *gudaštan*
gūl z., to deceive, cheat
gulāvi, pear
gulū, calf (of 5 or 6 months)
gulūč, squint-eyed
gum z., to leap, jump aside
gunah, sin
gunj, wasp, hornet
gūr, grave
gurba, pl. *gurbiyèl*, cat
gurg, -*ūñ*, wolf
gurō'dan : *gurūs-*, to run away
gurumnīdan, qurumnīdan, to
 thunder
gurz, club, stick
gusil, γusl, quls, washing (a
 dead body)
gūsind, -*ūñ*, sheep
gusna, hunger, (hungry ?);
gusn'um ē, I am hungry
gūš, ear
gušīdan : *guš-*, to open up, undo
gūšt, meat
gūštī (girēdan), wrestling, (to
 wrestle)
gǎwer, -*yèl*, calf
gūzak, qūzak, ankle-bone

guzaštan : *guzer-* (v. *gudaštan*),
 to pass by
gyač, gypsum, lime, plaster
gyafter, gyapter, comparative
 of *gyap*, bigger; senior man,
 minor headman
gyagū, v. *gyau*
gyāhīdē, v. *gīyōhīdēh*
gyai, turn (in sequence)
gyalla, flock of sheep or birds
gyap, big, great
gyau, -*yèl*, brother
gyaugirī, brotherliness,
 brotherly association
gyer, bald, scald-headed
gyer, cliff
gyerčine, small cliff
gyergyerāk, a kind of lizard
gyēristan, gēristan : *gir-*, to
 knock up against
gyernīdan : *gyern-*, to make
 turn round, turn, bring back

X

χafhūn, suffocated
χāhišt, request
χārdan, χārdan, χerdan : *χur-*,
 to eat
χarmīn, gathered crops
χārnnīdan, v. *χornīdan*
χasum, v. *qasum*, oath
χāstan : *χǔ-*, *χǒ-*, to wish, ask
 for
(χaunīdan), to make lie down
biχauan, biχaun (impv.)
χausīdan : *χaus-*, to lie down

xerīdan : *xer-*, to buy
xerīdigâr, buyer
xift *χ*-, to be deceived, fooled
xīg, skin for holding ghee, etc.
xīmat, v. *qīmat*, price
xīn, *hīn*, blood
xirift, stupid
xīyâl, thought, idea, intention
χizmat, service
χōñ, *χân*, khan, chief
χōñdan : *χōn-*, to recite, read
χornīdan, *χârñīdan*, to scratch
χū, *χuv*, good
χudâ, God
χudâ (h)âfiz, God protect you,
 good-bye
χudârwand, God
χudârwendî, Godhood
χudoiya, voc. of *χudâ*, O God !
χuja, pl. *χujehâ*, merchant
χum, *χum*, myself
χunča, bud
χurindigâh, grazing-ground
χurzâ, sister's child
χus, himself, herself
χusî, father-in-law, mother-in-law
χuš, pleasant, agreeable
χušχīn, crupper
χut, thyself
χuv, v. *χū*, good
χuzer, v. *quzer*, amount, extent

γ

γusl, v. *gusil*, washing dead
 body, ceremonial washing

c

čad, v. *kad*
čâdur, veil, tent
čâγ, *čâχ*, *čâq*, healthy, well, in
 good condition
čâh, well, hole in ground
čaka, drop (of liquid)
čaknīdan, knock off, strike off
čâχ, v. *čâγ*, healthy, well
čâl, (1) bird's nest; (2) hollow
 place, depression in hills (?)
čâla, fireplace on ground
čamand, meadow
čâamūñ (*girēdan*), (to suffer
 from) cold, cold in the
 head
čan, *čand*, how much ? several;
čand tâ, how many ? several
čang, talons, grasp
čapa gul, bunch of flowers,
 bouquet
čâq, v. *čâγ*, healthy, well
čaqū, small knife
čâr, four
čârbūñ, riding animals
čârñīdan, to graze (cattle)
čâršau, sheet, woman's veil
čart, hair worn in a fringe on
 the forehead
čâst, midday meal, midday
čašma, spring, source
čašnî, percussion cap
čaju, report, rumour
čajuñ, v. *čajuñ*
čajuñ, *čajuñ*, snowstorm,
 blizzard

<i>čuvâsa</i> , staring open (of a dead man's eyes)	<i>čuv(u)kunum</i> (= <i>či bikunum</i>), what am I to do?
<i>čè, či</i> , what?	<i>čuwâ</i> , pl. of <i>čū</i> , pieces of wood, sticks
<i>čèltuk</i> , growing rice	
<i>čendâr</i> , chinara tree, oriental plane	j
<i>čēr</i> , enclosure wall for stacking unthreshed corn	<i>jâ, -hâ</i> , place
<i>či</i> , v. <i>čè</i> , what?	<i>jaγila</i> , boy, lad
<i>či, -â</i> , thing	<i>jahandum</i> , hell
<i>čīdan</i> , to pluck, pick	<i>jâhē</i> , v. <i>jâ</i> , a place
<i>čīft</i> , v. <i>kīft</i> , mountain col	<i>jâhil</i> , youth, young man
<i>čil</i> , forty	<i>jallât</i> , executioner
<i>čil</i> , under the arm, armpit	<i>jallâv</i> , lamb, male "kauwa", q.v.
<i>čil a au</i> , puddle of water	<i>jang</i> , battle, war
<i>čimta</i> , kind of cloth	<i>jâr</i> , shouting, proclamation;
<i>čīnâkè</i> , because	<i>jâr z.</i> , to raise a cry, an outcry
<i>činauwa</i> , jaw	<i>jarâv</i> , socks
<i>čirâγ</i> , v. <i>čurâ</i> , lamp	<i>javâv</i> , answer
<i>čīristan</i> , to drip	<i>javôn, javûn, juwûn</i> , youth
<i>čīta</i> , reed screen	<i>jēfa; jēfadûst</i> , property; stingy, niggardly
<i>čītaur</i> , how?	<i>jeldî</i> , quickly
<i>čitē</i> , what's the matter with you?	<i>jer, jar, jâr</i> , quarrelling
<i>čosnīdan</i> : <i>čōsn-</i> (also <i>čâsn-</i> , <i>čusn-</i>), to break wind	<i>jēv</i> , pocket
<i>čū, -w-â</i> , wood, stick	<i>jīk e jīk</i> , cheeping
<i>čuftur čīdan</i> (of pregnant woman, <i>ī zēna čuftur ičīnē</i>), to have unnatural appetites	<i>jīknīdan</i> , to cheep (of young birds in fright)
<i>čul</i> , stone	<i>jilt</i> , leather case
<i>čum</i> , hoar frost	<i>jīnd</i> , jinn
<i>čunûn</i> , such, such as that	<i>jīnda</i> , courtesan
<i>čupûn</i> , shepherd	<i>jīrqûl</i> , small leather bag, knapsack
<i>čurâ, čirâγ</i> , lamp	<i>jīstan</i> : <i>j-</i> , to leap aside, run away
<i>čurs</i> (← <i>čè wur as</i>), what on it?	<i>jīyer</i> , liver

jōu, pl. *jāhā*, *jahā*, barley
joi ē, *jā(h)ē*, v. *jā*, a place
jōñ, life
jōva, *juvva*, shirt
jufna, wooden basin
juft, pair
jul, pack-saddle
jul o jā, bedding
julāz, apart from, excepting
jumnīdan : *jumn-*, to shake
 (trs.)
jūr, kind, sort, manner
justan : *jūr-*, to seek and find
juvva, v. *jōva*, shirt
juwūñ, v. *javōñ*, young man

Y

yā, (*ōiyā*), *wā*, either, or
yād, remembrance
yadak, led horse (used in ceremonies)
yaγīn, *yaqīn*, certain, sure
yaχ, ice
yaχdūñ, *yaχdōñ*, trunk, chest
yāl, coat of woman of better class
yalan, tent wall
yarāχ, equipment (of a horse), arms and equipment
yasīr, v. *asīr*, prisoner
yašnādan (*yāšn-*) : *iyāšn-*, to recognize
yē, *yè*, *ya*, *yek*, one
yekī, *yekī*, one (of . . .), the one
yū, *yō*, pl. *yūnūñ*, this (pron.)
yūz, sort of wild cat

T

tadāruk, arrangements, preparations
taāda, *taāda*, *tahda*, board, splint
tāfa, v. *tāifa*, tribe
tah i pā, sole of foot
tahda, v. *taāda*
tahl, *tàhl*, *tahl*, bitter
tai, half of a donkey- (etc.) load
tai (i), into the presence of, to
tāifa, *tāfa*, *toiifa*, tribe
tainīdan : *tain-*, to shake (a tree for fruit)
tājuv, surprise
tak, side of
tāk, *tak*, alone
takūñ, knocking, shaking
talav, claim
talma, mud
tang, tight
tang, saddle-girth
tāpū, clay receptacle for grain
tapūñča, pistol
tār k., to lose (e.g. children by intentionally abandoning them in an unfamiliar place)
tār, w.b., to go astray, get lost (of animals)
tarakistan : *tarak-*, to split, crack
tarāšīdan, v. *tāštan*
tarka, switch, wand
tarsastan, v. *tersistan*, to fear
tart i gā, cow-droppings

- tāsīm*, trouble, worry
tāsistan, to choke (intr.)
tasχēr, fault, misdeed
tāsnīdan, to strangle
taš, fire
tāšīdan, v. *tāštan*
tašt, salver, tray
tāštan, *tāšīdan*: *tāš-*, to cut, trim
tāta, pl. *tātiyèl*, paternal uncle
tau, fever
tauwa, (1) cliff(?); (2) girdle
 for baking bread
tauwistūñ, summer
tāwūñ, shining
tē, *tī*, eye
tèk, lower leg
tēχ, blade of knife
teristan: *ter-*, to be able (to)
ters, fear
tersistan: *ters-*, to fear, be
 afraid
tēz, sharp
tī, v. *tē*, eye
tī, (small quantity?); *yè tī au*,
 a little water
tīf z., to sprout (of young corn)
tīg, forehead
tīka, bit, fragment, morsel
tikē, support, prop
tīl, young (of animals)
tīl i sigū, puppy
tīl i χirs, bear's cub
tīl i gurba, kitten
tīl i zan, young wife
tinjak, kind of child's cradle
 made of reeds
tīr, arrow, shot, ro ling-pin
tīra, section of a tribe
tīrē, pedigree (adj., of
 animals)
tīšna, thirst, thirsty(?)
tīšnī, outside of throat
titarg, *tiderg*, hail
tō, v. *tū*
toīifa, v. *tāīifa*, tribe
tōm, *tum*, *tu^hm*, seed; savour,
 flavour
tōrīk, dark
tū, *tō*, thou
tū, room, building
tuf, spittle
tufang, rifle, gun
tūhī, small kind of partridge;
 sīsī
tukistan: *tuk-*, to drip
tūloyī, water-skin, *maskh*
tum, v. *tōm*
tu^hm, v. *tōm*
tumbak, small drum
tund, swift
tur, cf. *kohtur*, (1) road;
 (2) (*wand*) *wā tur*, (sent)
 rolling down
tūr, wild, savage (of animals)
tūra, -*yèl*, jackal
turba, nosebag, etc.
turna, women's side locks
 which hang down their
 cheeks. Cf. P.Ar. *turra*
turra, mountain track
turuš, sour
tūša, food for the journey

d

- dâ*, -yêl, mother
da'â, *dahâ*, prayers, petitions to God
dabba, leather powder-flask
dâdan : *d-*, to give
dafer, opportunity (*fursat*)
dah, *dâh*, ten
 -*dâh*, -teen (ten)
dahâ, v. *da'â*, prayers, etc.
dâhûn, v. *duhûn*
dahwâ, *dahwa*, custom, practice
dain, obligation (moral)
daiyûs, cuckold
dâk (poet.) for *dâ*, mother
dâl, black vulture
dâlû, *dôlû*, old woman
dam, edge of a knife
damâq, good spirits, *bê damâq*, out of spirits
dâq, (brand of) sorrow, grief
dâqil, inside
dâr, *dâr*, tree, log
dârçah, head of the police
dâs, sickle
dast, hand, arm, fore-leg
dastjalau, whip thong fastened to the end of reins
dâştan : *dâr-*, to possess, have
dau'anîdan, to run
daur e, around (prep.)
daurî, platter, tray
Dauwît, P.N. David, *Dâ'ûd*
dawâ, v. *dowâ*
dêg, -â, cooking pot
derd, pain
derd-, v. *dêristan*
derf, dish, vessel
dering, clanging
dêristan : *dêr-*, to tear, rend (trs.), *derd ê*, it is torn
derrahdan, to go out, *âftau*
derrahd, the sun set
derrau, (going out), *âftau*
derrau, sunset
dêv, *dîv*, devil, demon; mad
dî, smoke
dîêi, small cooking pot
dî'âr, *dîyâr*, (sight), *dî'âr*
gudan, to say, think, to oneself, to suppose
dîdan : *bîn-*, *wîn-*, to see
dîdâr, visiting (a person)
didû, *diðû*, -yêl, sister
dî'er, v. *dîyer*
dil, heart, belly
dîl, submissive, obedient
dîm (*Dînârûnî*, dial.), v. *dîn*, tail
dîn, tail
dîndâ, behind
dindador, (well) ribbed (up)
dindûn, tooth
dîr, late
dîr, distant
dirauš, cobbler's awl
dirist, right, well
dîsistan : *dîs-* (intr. + *ba*), to join (someone)
dîšmanî, hostility, enmity
dîšmûn, abuse
dîya, foresight (of rifle)

<i>dīyer, dī'er</i> , other, another	<i>dūš</i> , last night
<i>diz</i> , fort, castle	<i>dūwā</i> , boil
<i>dō</i> , two	<i>duwūñ</i> , v. <i>dōvūñ</i>
<i>dō^udan</i> : <i>dūš</i> -, to milk	<i>duz</i> , thief, robber
<i>dō^udan</i> : <i>dūz</i> -, to sew	<i>duzī</i> , theft, robbery
<i>dōder, dōder, dohader</i> , pl. <i>dōr- gèl, dōrgyèl, dōryèl</i> , daughter, maiden, lass, unmarried girl	p
<i>dohader</i> , v. <i>dōder</i>	<i>pā</i> , foot, leg; hind-leg of quadruped
<i>doiya</i> , v. <i>dā</i> , O mother! O daughter	<i>pā</i> , at the foot of
<i>dōlū</i> , v. <i>dālū</i>	<i>pah</i> , v. <i>pas</i>
<i>dōñistan, dūñistan</i> : <i>dūn</i> -, to know	<i>pahn, pān</i> , wide, broad
<i>dōrgèl, dōrgyèl</i> , v. <i>dōder</i>	<i>pahrēz</i> , abstinence
<i>dōryūn</i> , women's quarters or apartments	<i>pai</i> , track
<i>dōrī, dārī</i> , drug, medicinal herbs	<i>pai, pei</i> , "tendo Achillis"
<i>dōrke</i> , the girl	<i>painīdan</i> : <i>pain</i> -, to measure
<i>dōryèl</i> , v. <i>dōder</i>	<i>paiwand</i> , joint
<i>dōvūñ, duwūñ</i> , lower side of . . .	<i>paiya</i> , fordable; <i>bē peiya</i> , unfordable
<i>dōwā, dawā, -yèl</i> , son-in-law, bridegroom	<i>pal</i> , plait of a woman's hair
<i>dōwist</i> , pret. of <i>dōñistan</i>	<i>pān</i> , v. <i>pahn</i> , wide, etc.
<i>dū</i> , sour milk	<i>pandašt</i> , wide open plain
<i>duhūn</i> , mouth	<i>pandau</i> , (inflated?), <i>au pandau</i> , blown out with water (as a drowned body)
<i>dūl</i> , wide watercourse, valley	<i>pang</i> , talons
<i>dum</i> , hunter's net	<i>panj, paně</i> , five
<i>dūnā</i> , wise	<i>pànj</i> , talons
<i>dūng</i> , noise	<i>panjā</i> , fifty
<i>durišt</i> , coarse	<i>par</i> , ridge of a mountain
<i>durrāj</i> , black partridge	<i>pār</i> , past year
<i>durō</i> , untrue, lie	<i>Parvēz</i> , the Pleiades
<i>dūst</i> , friend	<i>pas, pah, (pai)</i> , then, well then
<i>dūstī</i> , friendship	<i>-pas</i> , impv. of <i>pō^udan</i> , <i>bipas</i> , cook! <i>mapas</i> , don't cook!
	<i>pās</i> , bark of a dog

- pasχōñ*, food left over from a meal
pas-manda, leavings, what remains over
pašχα, fly
pašimūñ, v. *pēšivūñ*
pašm, wool
pāzan, -ūñ, ibex
pēi, fat (n.)
pēpēhīn, fat and juicy, chubby
pērār, the year before last
perī, fairy
pēristan : *pēr-*, to fly
perū, scrap of cloth, rag
perverīšt, rearing, cherishing
perzīn thorn bushes
pēsa, piebald, pied (v. *kalā*),
do kaluma šāh pēsa, two words in black and white, i.e. a short writing, written paper
pētī, *patī*, bare, plain ; *pā pētī*, barefoot ; *šulā pētī buχurē*, that he should eat plain soup
pētīr, *nūn a pētīr*, a kind of bread in thin sheets like paper
pēšivūñ, *pašivūñ*, *pašimūñ*, repentant
pēšn-, *pēžnīdan*, v. *pīčnīdan*
pīā, -yēl, man, individual ;
pīāhē, a man ; *pīāke*, the man
pīčnīdan, *pēžnīdan* : *pēžn-*, *pēšn-*, to roll up (trs.)
pīl, bull (of 3 or 4 years)
pīl, money
pīlang, -ūñ, leopard
pīlištuk, swallow
pīlīta, "match" of matchlock
pīrnākī, fledged, just able to fly ; cf. Kn.P. *parākī*
pistūñ, teat
pistūñak, nipple of a gun
pīškil, goat and camel droppings
pīškinādan : *pīškin-*, to sprinkle
pōūdan : *paz-*, to cook, impv. *bipas*
pōīdan, to watch
poi'iz, autumn
po'iz, v. *poi'iz*
pōēn, *pōden*, 3rd pl. pret. of *pōūdan*
puf, lungs
puhl, v. *pul*, bridge
puχārī, fireplace (in wall)
pul, *puhl*, bridge
pulād, steel
pūnzđāh, fifteen
pur, full
pūr, kind of sandgrouse (?)
purs, inquiry
pūspur, muzzle-loading
pūst, skin
pušχāv, plate
pušt, back
pušta, a bundle (as of firewood) for carrying on the back
putul, beetle

b

<i>bâ</i> , <i>ba</i> , with	<i>barf</i> , <i>berf</i> , snow
<i>bâ yek</i> , together	<i>barq</i> , lightning
<i>bača</i> , baby, child	<i>bastan</i> : <i>band-</i> , <i>bënd-</i> , <i>wand-</i> , to tie, fasten, close
<i>bad</i> , bad, evil	<i>bâšīdan</i> , v. <i>baχšīdan</i>
<i>bād</i> , wind	<i>bat</i> , v. <i>bad</i>
<i>bādinjū</i> , egg-plant	<i>bau</i> , pl. <i>-yêl</i> , <i>bâwâ</i> , father
<i>badšilk</i> , evil-looking, ill- favoured	<i>bāv</i> , main tribe
<i>bāftan</i> : <i>bāf-</i> , to weave	<i>bâwâ</i> , pl. of <i>bau</i> , q.v., term of address to elders, sirs
<i>baṭal</i> , under the arm, (at the) side (of)	<i>bazg</i> , <i>baž</i> , unirrigated culti- vated land
<i>bāṭam tāla</i> , wild almond	<i>bāzê</i> , after (prep.)
<i>bahār</i> , spring-time	<i>bāzī</i> , v. <i>bōyī</i> , upper arm
<i>bahīg</i> , <i>bihīg</i> , <i>-yêl</i> , daughter-in- law, bride	<i>bāzistan</i> : <i>bāz-</i> , to dance
<i>bahr</i> , <i>bār</i> , <i>bar</i> , share	<i>bāzū</i> , after that
<i>bāhum</i> , v. <i>boyam</i> , almond	<i>baž</i> , v. <i>bazg</i>
<i>bahūñ</i> , black goat's hair tent	<i>bē</i> , without
<i>bainūm</i> , v. <i>bēnūm</i>	<i>bē</i> , <i>bī</i> , <i>bībī</i> , lady (title)
<i>bāχājā</i> , grandfather	<i>bēār</i> , v. <i>bīār</i> ; also impv. of of <i>avērdan</i> , q.v.
<i>baχd</i> , v. <i>baχt</i>	<i>bēau</i> , impv. <i>avēdan</i> , q.v.
<i>baχšīdan</i> , to bestow	<i>bēd</i> , <i>bēd</i> , willow
<i>baχt</i> , fortune, luck	<i>bēd</i> (<i>bēdan</i> : <i>bēz-</i>), he sifted
<i>bālā</i> , up, upwards	<i>b'el</i> , impv. <i>āštan</i> , q.v.
<i>bālānda</i> , <i>bānda</i> , bird	<i>bēnūm</i> , <i>bainūm</i> , defamed, brought into disrepute
<i>balg</i> , leaf (of tree)	<i>bēnumī</i> , ill-fame, disgrace
<i>balīt</i> , evergreen oak	<i>bēōr</i> , impv. <i>avērdan</i> , q.v.
<i>bālīšt</i> , pillow	<i>berd</i> , <i>bard</i> , stone
<i>bāluq</i> , of age, adult	<i>bēyaš</i> , impv. <i>āšnīdan</i> , q.v.
<i>bānda</i> , v. <i>bālānda</i> , bird	<i>bī</i> , v. <i>bē</i>
<i>bang</i> , hail, shout	<i>bīā</i> , impv. <i>avēdan</i> , q.v.
<i>bar</i> , <i>bār</i> , v. <i>bahr</i>	<i>bīār</i> , <i>bēār</i> , <i>bīdār</i> , awake
<i>bār</i> , load	<i>bībī</i> , v. <i>bē</i>
<i>baraqišt</i> , glittering (n.)	<i>bidal</i> , guide
(i) <i>barēzn-</i> , v. <i>bīrištan</i>	

bīdan, bīdan : *bū-*, to be
bīdār, v. *bī-ār*, awake
bīdī, 2nd sg. pres. subj. *dādan*,
 thou mayest give
bīg, kid, young goat (male)
bigyer, impv. *girēdan*
bīhūšī, unconsciousness, being
 insensible
bilā, bilā k., lost, to lose
bilāz, flaming
bilīk bilīk k., (of fire), to flicker,
 burn low
bīn, v. *bīdan*, they were
binauš, violet
bingīšt, sparrow
binyer, binyèrum, etc., v.
niyaštan
birištan : *barēzn-*, to roast
bista, pp.c. of *wastan* (?), lying
 about
biyer, impv. of *girēdan*
boyam, almond
bōyī, bāzī, upper arm
bōzī, game, play
brīnj, rice
bū, smell
bugo, impv. of *gudan*
bugudert, impv. of *guzaštan*
buh(u)ristan, to break, break
 up (intr.)
būñ, roof
burdan : *ber-*, *wer-*, to carry off
burg, eyebrow
burīdan : *bur-*, *wur-*, to cut off
būsidan : *būs-*, to kiss
buttē, -yèl, maternal aunt

butulma, trunk of a tree, log
buz, female goat
buzγāla, kid
buzmuč, kind of lizard, "gcat-
 sucker"

f

fahl, with young; *māyūn ba
 fahl bīd*, the mare was in
 foal
faχfūr, china-ware
fals, season
fāmīdan, fahmīdan, to under-
 stand
fāš; rāz fāš k., to give away,
 divulge secret
ferārī, fugitive, outcast
fičīstan, to fly out of, fall out of
fiχārī, puχārī, fireplace (in the
 wall)
fīrg, firik, thought, reflection
fīrišnādan, v. *fišnādan*
fīrk, v. *fīrg*
fīrr d., to fly off
fīsang, cartridge
fišnādan, fīrišnādan : *fišn-*, to
 send
fizūr, small boil
fūja k., to die a natural death
furō^udan : *furūš-*, to sell
fūta, turban

w, v

wā, let it be; *muwārik wā*,
 may it be blest (to you),
 form of congratulation

wâ, v. *wō'istī*, it is necessary
 to, must, should, ought to
wâ, *yâ*, either, or
wâ, *wā*, *wō*, with, along with
wâ bâ yek, together
wâ-, *wā-*, *wō-*, verbal prefix
wādē kē, at the time when
wafâ, good faith, fidelity
wâhū k., to establish oneself,
 acquire power
wak, time
waxt, time
wâlâ, up, upwards
wâlauhistan : *wâlauh-*, to be-
 come quiet (of a child)
wâlaunīdan, to quiet (a child)
wâloi-ī, above
wâloyi, v. *wâloi-ī*
walsahat, connection, uniting
 with (by marriage)
-wand, ending of some tribal
 names
vandan, *wandan* : *van-*, *vèn-*,
 to throw, hurl
vangmurda, dead of starvation
wānum k., to give instructions
 to some one; tell some one
 how to proceed
war, breadth
wārgāh, camping-ground
wāstādan : *wāst-*, to stand, halt
wastan, *vastan* : *iyūjt-*, to fall
wāsti, v. *wō'istī*
wāz, open
wil, loose, at liberty, released;
wil k., to let go

wilikī, for no good reason,
 without cause
wō, v. *wâ*, prep.
wō-, v. *wâ-*, verbal prefix
woburīdan : *-bur-*, to separate
 (combatants)
wō'istī, *wāstī*, v. *wâ*, it's ne-
 cessary that, must
wō i bīdan, *wâ i bīdan*, *wā*
bīdan : *-bū-*, to become
worīna, contrary
wulâ^{at}, *wulât*, country
wur, on, upon; *wur'm*, on me;
wur't, on thee; *wur's*, on him
wur-, verbal prefix
wurāstan, *wurahstan* : *wurāh-*,
 to fall down
wurčardan, to climb up
wurēs, goat's hair webbing (for
 tying up donkey-loads, etc.)
wuristādan : *wurist-*, to stand
 up, rise up; *wurē*, 2nd sg.
 impv., get up!
wuryandan : *wuryan-*, to fling
 down (same as *wuryāndan*?)
wuryāndan : *wuryān*, to
 snatch away
wurzâ, ox

s

sa, *sag*, dog, acc. *saina*; pl.
sayêl, *saiyêl*
sâ, clear (of sky, weather, etc.)
sa-âv, v. *sâ'iv*
sad, hundred
isâd, 3rd sg. impf. *sâxtan*, q.v.

- saf*, line, row
sāftau, shade from the sun
sag, v. *sa*, dog
sahāv, v. *sā'iv*
sā'iv, *sā^{av}*, *sāv*, *sa'āv*, *suhāv*,
sahāv, master, owner
sako, now
saxt, hard, severe
sāxtan, to make, construct
saxv, roof, ceiling
sāl, year
sālēl, clear sky, (clear night ?);
šau sālēl kerd, it cleared up
at night
salumat, safety
sanger, "sanger," stone breast-
work
sangīn, heavy
sar, head
Sardau, P.N. "Cold Water"
saur, sneeze
sauz, green
sā^{av}, *sāv*, v. *sā'iv*
savēl, moustache
savik, light
se, *sè*, three
sè, v. *se*
sēristan : *sēr-*, to creep
serwāz, soldier
sēista(n), kind of fruit, the size
and colour of apricot but
with four stones
sī, for, for the sake of; *sī čè*,
why ?
sī'ār, v. *suwār*
sift, stiff, firm
sigū, puppy
sīlā, hole
sind, age
sinjid, kind of jujube (?) tree
and fruit
sivak, v. *savik*
sīzan, needle
sō^udan : *sūs-*, to burn (intrs.)
sohvat, conversation
soya, shade
soyīdan : *sā-*, *soiy-*, to rub
down
sudā, noise
suhāv, v. *sā'iv*
sulo, counsel
sum, hoof
-sūñ, their, them
sūpal, cuckold (?)
sur, v. *su^{hr}*
sūr, saline, brackish
su^{hr}, *su^{ur}*, *sur*, red
surāγ, *surāχ*, clue
surfa, cloth on which flour
is put when going to be
mixed with yeast to make
bread
surma, antimony
sūst i jau, barley chaff,
bran (?)
sutul, donkey droppings
su^v, morning
su^{vā}, to-morrow morning
suwār, mounted, a mounted
man
? : *sūzan-*, to burn (trs.), de-
stroy by fire

š

šāh, black
šāhīn, hawk
šak, splinter ; *do šaka k.*, to split
 in two
šaχs, *šasχ*, person, individual
šasχ, v. *šaχs*
šat, lake
šau, night
šauχī, night attack
šaulār, trousers
šauwī, pertaining to the
 night
šeraverē, bad talk, evil counsel
 (opposite of *našīhat*)
šermūnda, abashed, put to
 shame
šī k., to marry (a husband)
šikāl, shikar, hunting, game,
 quarry
šilk, appearance
šīr, milk
šīr, lion
šīrbō(h)ī, *šīrbā(h)ā*, price paid
 in kind to a girl's parents by
 her fiancé as the equivalent
 of the milk given her when
 a baby by her mother
šīš, -ūñ, louse
šīšak, 2-year's lamb
šīwand, *šīvan*, mourning,
 lamentation
šōm, *šu^hm k.*, to plough
šōñā, comb
šuył, *šulγ*, business, work
šulγ, v. *šuył*

šūlwā, *šulā*, form of cooked
 food, kind of soup (?)
šūm, evening meal
šu^hm, v. *šōm*
šūn, shepherd
šūn, shoulder
šūndan: *šūw-*; *wāyakšundan*
bē's, they attacked him in a
 body ; *dast bayal šundan*, to
 swim
šuštan : *šūr-*, to wash

z

-zā, born of . . . , sprung from
 . . .
zaf, *zaft k.*, to appropriate,
 take
(i)zāha, 3rd sg. pres. *zōīdan*
zāhīda, pp.c. of *zōīdan*
zahla, bile (?)
zahm, *zāhm*, wound
zahmdār, wounded
zaidan, v. *zēīdan*
zaχās, seeking of a woman in
 marriage ; *zan zaχās k.*, to
 seek etc.
zāl, lamenting
zāmand, tired
zamēndī, tiredness, fatigue
zangāl, leather leggings
zangehistan : *zangeh-*, to
 glitter
zangēl, v. *zēna*
zaur, rough, coarse
zē, *zi*, *ze*, from, (out) of
zēīdan : *zan-*, to strike

- zēna*, pl. *zangəl*, wife, (married) woman
zēra bi zēra, little by little
zērau, treachery, malice
zerda, cliff
zering, tinkling
zi, v. *zè*
zī, quickly
zīn, saddle
zinda, living
zindēi, life(-time)
zingī, "Dīv i Siyāh," a black demon
zinjīr, chain
zīter, more quickly, sooner
zīwāla, across to this side
zoi'id, *zō'id*, v. *zō'idan*
zō'idan : *zāh*-, to give birth to, bear
zōñ, *zō^uñ*, tongue
zūmīñ, ground
zūñwī, *zūñī*, knee
zūwāla, across to that side
- 1
- lačak*, woman's cap
lačar, stingy
laɣa, kick
laɣam, bridle
lāɣir, thin, in poor condition
lahāv, quilt
lai, "gilīm," woven rug
laj, jealousy, malice
lāl, dumb, smooth (of cliff)
(lam), *wo lam*, down, downwards
- lāmerdūñ*, men's quarter's, public part of a house, opposed to *durɣūn*
lās; *sag i lās*, bitch
lāš, *lāš*, dead body
lat, tent-cloth
lau, lip
laudaga, shivering
lēlaq, stork
lēva, mad
līfau, flood, torrent, sudden spate
lik, (1) old cloth, rag; (2) ear of corn
līl, barrel of gun, etc.
līla, fine, delicate
līlūrī k., to bind a baby up in swaddling clothes
linda, a full *hambūn*
linga, leg; one of a pair; half of a mule-load, etc.
list; *list wur't nahād?* are you feeling less pain?
listan : *lēš*-, to lick
līš, bad, evil
lišk, bough, branch
livīna, miller
lō^uδ, stripped, naked
lumbar, buttocks
lūn; *sag ba lūn ē*, the bitch is on heat
- m
- mā*, female
mā(h), month
māδūn, v. *māyūñ*, mare

- māčā*, female ; *qâtir i māčā*, female mule
māh, moon
māhī, *mōhī*, -yêl, fish
mai'as, *mayas*, bee
mail, liking, desire
mailis, assembly, meeting
mainā, cloth worn by women over the head
mai'yār, neg. impv. *avērdan*
mai'au, neg. impv. *avēdan*
makinīdan, to bleat
makiništ, bleating
māl, property, camp
mallah k., to swim, bathe
malāka, angel, heavenly being
mallāk, ladle
mallār, tripod of sticks
malk i mīt, the Angel of Death
māmāčā, midwife
mānan, *mānind*, like, resembling
māndan, *mandan*, *māndan*, to remain
mānind, v. *mānan*
māsīl, a commissioner or delegate of the Khans (= Mn.P. *māmūr*)
mašhūr, *māshūr*, well-known, generally known
māstan : *māl*-, to rub
matal, story, parable
matlav, desire, matter
matrâχ, club
mauhūr, broken undulating ground
maur, meadow
mayas, v. *mai'as*
māyūñ, *moi'yūn*, *māδūn*, mare
māza, level ground among hills
mazāqa k., to grudge, stint
mazg, brain, brains
mē(h), -hā, peg
mēminūñ, pl. guests
mē(h)mūnī, entertaining guests
mer, perhaps, one would suppose that . . .
mēra, *mīra*, pl. *mērgyêl*, *mīrgyêl*, husband ; married men, men
mērabūnī, kindness
merg, death
mērgyī'ā, drug given to unloving husband to make him go mad
mēš, ewe
mī, pl. *mīyā*, hair
milišt, appearance ; *bad milišt*, of evil appearance
mils, like, resembling ; *mils na dārē*, she has no peer
min, in the midst of, among
mingū, (said of) one who talks through his nose
minjā, between
mīra, v. *mēra*
mirk, elbow
mirs, copper
mirzang, eyelash
mīrzī, kind of nuxud, pea
mistan : *mēz*-, *mīz*-, to urinate

mīsum, season
miz, *mizd*, wages
mō, v. *mū*
mohr, *mōr*, seal
moiyūn, v. *māyūn*
mū, *mō*, I ; acc. *muna*, *mune*,
 me
muč i pā, ankle
mudā'i, v. *mudē'i*
mudē'i, adversary, opponent,
 complainant
muft, *muf*, gratis
mūl, "ami," paramour
mūlāstan, *imūlā*, to wither,
 it withers
murdāl, carrion
mury, bird, fowl
murxas, permitted, dismissed,
 allowed to go away
mūrišt, shivering and shaking
mūrīz, small ant
murwat, generosity
mūst, fist
musta, grip, handle of knife
mūšk, mouse
muwārik, blest

n

na, *nē*, neg. part. not
nā, neck
nā-, neg. prefix
nāf, navel
nafer, person, individual
nāyulā, evil, unruly, difficult
nahādan, *nihādan* : *n-*, to set,
 place

nahang, near
nai, reed
naijīra, reed brake
naišit, reed "penny-whistle"
nālāj, without remedy
nal(ī), (a) story
nālmakī, saucer
nār, male
nāranj, bitter orange
nāringī, "tangerine" orange
nasx(ē), (a) defect, blemish
naud i xurmā, matting bundle
 of dates
navīdum = *na bīdum*
navīt = *na bīd*
nawa, (grandson), descendants,
 offspring
nawad, ninety
nazdikī, neighbourhood,
 vicinity
nē, neg. particle v. *na*
nē'δ (*hēdan*, to be), there is
 not
nēhr, *nē'ir*, semblance ; *ba nēhr*
 i, in the likeness of, re-
 sembling
nē'īdum = *na dīdum*
nē'ir, v. *nēhr*
nerix, market rate
nihādan, v. *nahādan*
nihāyat, limit, extremity
nihēv, shout, hail
nihoiyat, v. *nihāyat*
nīla, grey (of horse)
nīmbul, lime (fruit)
"nīm-iškau" v. *iškau*

- niqba*, (?), *niqba ba xus dâd*, he gained control over himself
nisp, *nisb*, *nisf*, half
nišândan, to seat, plant; 1st sg. pres. *inišowum*.
nišastan : *nišin*-, to sit down
nišxâr, coarse food left over by a horse
nišôn d., to point out, show
niwak, salt
nîyâ, in front, ahead
niyâštan : *niyer*-, look, look at
nôly, *nuly*, sweetmeats
nû, new, fresh
nûč, v. *nuk*, point
nuft, nose
nuk, *nu'k*, *nûč*, point (of a thing), beak
nuxud, small kind of pea
nuxûn, nail (of finger, etc.)
nûn, bread
nûnzdâh, nineteen
nurça, silver
nûzdîn, colt of 2½ years
- r**
- rad w.b.*, *k.*, pass on, clear out (intrs. and trs.)
râ^adan, *rahdan*, *râ^adan* : *ruv*-, *riv*-, *rav*-, *r*-, to go
rafêq, friend, companion
rag, vein
râh, *râh*, road
râh, v. *râh*
rahdan, v. *râ^adan*
- raxt*, -â, clothing; *raxtâ i xum*, my clothes
rama, herd of horses
rang, colour
rasîdan : *ras*-, to arrive, reach
râst, *râst*, straight, true
râst k., to construct, make
rau^una, *rawûna*, starting off
rawâ k., to bring to pass
rawûna, v. *rau^una*
rayêtî, acting as a cultivator
rêîdan : *rêz*-, to pour, spill, pour down on (trs. and intrs.)
rêg, sand
rêrêhîn, all covered with dung
rêšistan : *rêš*-, cf. *rêîdan*, to pour down on, attack
rî, face, surface, top (of)
rikâv, stirrup
rinde merd, 'cute, unscrupulous man
rîš, beard
rîša, root
rît, moulted
rôryan, clarified butter, ghee
rôh, ridge of a hill; *wâ rôh*, up above
rû, tin
rûd, child; *rûdum*, oh, my child!
ruftan; *mašk e ruft*, she filled the water-skin (with water)
rû'in, entrails
rûn, thigh
rundan, *rôndan* : *rôn*-, to drive

rūnikī, crupper band

rūwā, fox

rūz, day

h

hāčug, in love, enamoured;

hāčug i f.k. wō i bīd, he (she)

fell in love with so and so

haf, *haft*, seven

haftād, seventy

hāga, *hoya*, egg

hai, continually (gives sense of going on repeatedly doing something)

Haivullāh, P.N. Ḥabīb Ullāh

hajdah, eighteen

hāik, earth; *hāikas kerdan*, they buried him

hākistūñ, burying-ground

hākum, Governor, ruler

hāl || *xāl kandan*, to tattoo

hallāj, cure, remedy

hālū, maternal uncle; also a form of familiar address

halum, "arzan," millet

hama, all

hambū, goatskin bag for flour, etc.

hamī jūr hunē, (it) is just like this, just thus

hamīyo, *hamyo*, this very, this same one

hamiyūnē, (it) is just this

hamuhō, *hamuhū*, that particular one

hanas, panting

handistan, to laugh

hanī, yet

hanjila, nuptial chamber

hār, mad

hāz, thorn(s)

hara, mud

harika, forked log used for anchoring tent rope; heavy stones are placed on it

hars, tears

hašt, eight

haul, outcry, row

haulā, sweetmeats

havdāh, seventeen

havīr, yeast, dough

hawāl, circumstances, state of affairs

haver, information, news

hēčī, *hīčī* (. . . na-), nothing

hēdan, *hēdan*, to be, exist (only in pres. tense *hēd*, is, etc.)

her, every

her, donkey

her dōñ, both

hērmū, pear

hēš, plough

hēš, *kēš*, v. *qum*

hēškes, *hīškes*, no one

hīčkum (*sūñ*) + *na*, no one (of them)

hī(j)jā, no where

hīn, blood

hīrd, small, fine (of powders, etc.)

hīškes, v. *hēškes*

hištan, v. *āštan*

<i>hīva</i> , firewood	<i>hu'im, hu'km</i> , order, command
<i>ho kè, hu kè</i> , he who	<i>humsâ</i> , neighbour
<i>hōñā, hōwa</i> , house	<i>huner</i> , skill, cleverness
<i>hōwa</i> , v. <i>hōñā</i> , house	<i>hunūñ = ūnūñ</i>
<i>hoya</i> , v. <i>hāga</i>	<i>huq z.</i> , to vomit
<i>hoyīna</i> , cooked eggs (fried on both sides ?)	<i>hūr</i> , large saddle-bag, paniers
<i>hul</i> , ashes	<i>hūš</i> , intelligence
<i>hum</i> , also	<i>hušk</i> , dry
	<i>huwâr, hawâr</i> , level, quietly

II. THE BADAKHSHANI AND MADAGLASHTI DIALECTS

INTRODUCTION

THE dialects dealt with in this article are those spoken by the people of Badakhshān and of Madaglasht respectively.

The province of Badakhshān fills the north-easterly corner of Afghānistān. It is bounded on the north by the Oxus, which divides it from the Russian territory, while to the south of it lie Minjān and the mountain districts inhabited by the Kāfir tribes. On the east Badakhshān marches with Chitrāl at the Dōrah Pass, whence the waters of the Lutkoh flow down to join the Chitrāl or Kashgār River a few miles above the historic Chitrāl Fort.

Madaglasht is a small settlement of Persian-speaking foreigners planted in the middle of the principality of Chitrāl and entirely surrounded by the Kōwār-speaking subjects of the Mehtar of that state. It is situated in a high-lying mountain valley some twenty-six miles to the north-east of Drōsh. The Madaglasht stream is also, like the Lutkoh, a tributary of the Chitrāl River, into which it flows, on the left bank, about three miles above Drōsh.

This Persian settlement is of modern origin. Four families are said to have immigrated into Chitrāl from Zibak in Badakhshān. They found employment with the Mir i Kalān, the great Katōr Mehtar of Chitrāl, as iron-workers, but pressed by poverty some, or all, of them wandered on further afield to Chutiatan on the Malakand-Chitrāl road in Dir territory. There two of their number died and were buried, and the remainder were invited back to Chitrāl by the Mehtar, who gave them land

to settle on in Madaglasht, where they continue to exercise their craft as iron-workers.

Six generations are said to have elapsed since the immigration, and the colony has increased to some thirty families. The pedigree of the leading family during this period is given as follows :—

Asākāluk
Ustā Qurbān
Shakar
Ustād Murād
Shīr Muhammad

The last-named, Shīr Muhammad, was my informant, and it was from him, and a somewhat brighter and more intelligent henchman, that I extracted the material retailed in the following pages.

For my Badakhshānī material I am indebted to two men of the Werdūj, who have remained nameless, but principally to one Nasīm, son of Latīf, hailing from Faizābād.

It will be seen that my sources of information were very restricted, and my informants did not make up for their deficiency in number by any special brilliance of intellect. The time at my command was also limited, as I left Chitrāl shortly after commencing my investigations and was unable to secure fresh informants or even to check the results obtained by cross-examining my original ones as I should have liked to do. In these circumstances the reader must be warned of the probability of individual eccentricities of pronunciation and idiom having been accepted as normal, apart from errors due to misunderstandings on my own part. Our means of communication was not entirely satisfactory, as the colloquial of Modern Persia presented difficulties to my informants, and my practical command of Kōwār, with which the Madaglashtis are well acquainted, was limited.

Anyone who has had experience of trying to elicit the characteristics of a colloquial tongue from an illiterate exponent of it will, in these circumstances, expect neither complete knowledge nor entire absence of error.

From the material here presented, however defective, it is sufficiently clear that these two dialects, which appear to be historically one and do not differ in any essential respect, are merely a form of the ordinary Modern Persian of Persian literature known as "Classical Persian". They are no separate Iranian dialects such as Yudghah, spoken by a small community at the head of the Lutkoh valley, and a number of other petty languages spoken in the Pamir region.

It is probable that they are very similar to "Kābuli Persian", the language of the Afghān court, and to the form of Persian which is used for correspondence in Chitrāl.

The Vocabularies present some words which are entirely strange to me, such as :

M.	<i>alaxšā</i>	jaw
B.M.	<i>lakik</i>	finger
B.M.	<i>fārīdan</i>	to wish, desire

and some borrowings from Kōwār, Pashtū, and Hindūstānī, but the number of these is on the whole surprisingly small, and the bulk of the words are familiar Persian in ordinary use at the present day in Persia. (See further § 39.)

CONTRACTIONS

The following contractions and abbreviations have been employed :—

a.	adjective.
adv.	adverb.
Afḡ.	Pashtū, the Afghān language.
B.	Badakhshānī.

Bχ.	dialect of Modern Persian spoken by the Bakhtiāri tribes of S.W. Persia.
Gabrī	Modern Persian dialect, spoken by the Zoroastrian (Zardushti, Gabrī) communities of Yezd and Kermān.
H.	Hindūstānī.
k.	kerdan.
Ko.	Kōwār, the Chitrālī language.
M.	Madaglashti.
Mn.P.	Modern Persian in general; the Persian of Persian literature, Classical Persian as opposed to O.C.P.
n.	noun.
O.C.P.	Ordinary Colloquial Persian of the present day.
P.	Panjābī.
P.Ar.	Arabic words used in Mn.P. and in O.C.P.
pr.	preposition.
pro.	pronoun.
š.	šudan.
v. i.	intransitive verb.
v. t.	transitive verb.
z.	zadan

The stress accent, in a few cases where it has been specially noted, is marked by a vertical line over the vowel on which it falls, e.g. *qalwá*.

n̄ denotes that the *n*-sound is not complete, but is rather the nasalization of the preceding vowel.

|| between two forms denotes that they are recorded variants of the same word.

* an asterisk before a word indicates that it has not been recorded and therefore must, strictly speaking, be regarded as hypothetical.

PHONOLOGY

1. The ordinary vowel sounds in Badakhshānī and Madaglashtī are:—

<i>ā</i>	as in	law	I.P.A. symbol	ɑː
<i>ā</i>	„	far	„	a a:
<i>à</i>	„	cat	„	æ
<i>a</i>	„	but	„	ʌ
<i>-a</i>	}	the same as <i>ā</i> but shorter		
<i>-ah</i>				
<i>e</i>	as in	her	„	ə
<i>ē</i>	„	date (Scots)	„	e (Scots)
<i>è</i>	„	death	„	ɛ
<i>ī</i>	„	machine	„	i:
<i>i</i>	„	pin	„	ɪ
<i>ü</i>	varying between French <i>ému</i> and <i>peur</i>		„	y to œ
<i>ū</i>	as in	loop	„	u:
<i>u</i>	„	put	„	ʊ
<i>ō</i>	„	mote (Scots)	„	o (Scots)
<i>o</i>	„	not	„	ɔ
<i>ai</i>	„	die	„	aɪ
<i>au</i>	„	howl	„	aʊ
<i>oi</i>	„	boil	„	ɔɪ

~ over a vowel means that it is nasalized.

A point between two vowels indicates a hiatus.

The vowel sounds of B. and M. are the same, or practically the same, as those of ordinary colloquial Modern Persian, with the exception of *è* and *ü*, which are not found in Standard Persian, and of *ē* and *ō*, which in these dialects are usually monophthongal, while in O.C.P. they are more or less diphthongal as in English, i.e. *ē.i* and *ō.u*, as in *dē.it* (date), *mō.ut* (mote).

2. *ā*, *ā*.

ā is in both dialects the commonest pronunciation of etymological *ā*, but *ā*, *o*, and *ō* are also heard,

\bar{a} principally in M. o might frequently be more correctly represented by \bar{a} , the short of \bar{a} , the actual sound lying between \bar{a} and o .

n and m do not exert as strong an influence on a preceding \bar{a} as they do in many dialects of Mn.P. and even in O.C.P.

$\bar{a} + n$ is usually pronounced $\bar{a}n$, sometimes $\bar{a}n$ and $\bar{o}n$ or on , but seldom $\bar{u}n$ as in vulgar O.C.P.

We have, however, M. $n\bar{u}n$ against B. $n\bar{a}n$, $n\bar{a}$.

In general the tendency for \bar{a} to become \bar{o} appears to be stronger in M.; cf.:

M.	<i>rōn</i>	B.	<i>rân</i>
M.	<i>bōm</i>	B.	<i>bâm, bâng</i>
M.	<i>jürγōt</i>	B.	<i>jürγât</i>

3. a, e.

(a) a and e are fairly constant, though occasionally influenced by a neighbouring palatal or n :

B.	<i>čimčā</i>	M.	<i>čamčā</i>
B.	<i>pānj</i>	M.	<i>pānj</i>

$-a + m$ is usually $-am$, but sometimes $-um$ as in the ordinals:

B.M.	<i>čārum</i>	fourth
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Before r the sound is usually e .

(b) a is sometimes replaced by \bar{a} in B., e.g.: $\bar{a}sp \parallel asp$; $langārī \parallel$ M. $langarī$; B.M. $guzāram$ for Mn.P. $guzaram$, I pass by; on the other hand, B.M. $guzaštan$ for Mn.P. $guzāštan$, to leave behind.

It may be remarked that the languages of the neighbouring Chitrālī and Kāfir tribes show great uncertainty of vowel length and, within limits, quality.

(c) $e =$ Mn.P. \bar{u} .

B.	<i>kerta</i>	shirt	Mn.P.	<i>kurta</i>
B.	<i>mēxeran</i>	they eat	„	<i>mīx^rurand</i>
B.	<i>mery</i>	fowl	„	<i>mury</i>
M.	<i>mürγ</i>			

B.	<i>siperz</i>	spleen	Mn.P.	<i>sipurz</i>
M.	<i>æerd, æertik</i>		„	<i>æurd</i>
M.	<i>de</i>	two	„	<i>dū</i>
B.	<i>du, do</i>			
M.	<i>ne</i>	nine	„	<i>nuk</i>
B.	<i>nū^h</i>			

Compare B.M. *murd*; B. *mēmbera*, M. *mīmerad* with Mn.P. *murd*; *mīmīrad*, where the present base is probably formed on the analogy of the past base, or else derived from an old simple present theme of the root *mar-*. Cf. Gabri *imèrīt*, which similarly fails to correspond to the Mn.P. *mīmīrad*.

4. ē.

- (a) \bar{e} = Mn.P. \bar{e} (O.C.P. \bar{i}), usually corresponding to O.P. *ai*, Av. *aē*.

In B. the \bar{e} sound is generally preserved, while in M. it is usually changed into \bar{i} as in the present-day speech of Persia:

B.	<i>bēd</i>	M.	<i>bīd</i>	willow
	<i>bēl</i>		<i>bīl</i>	spade
	<i>bēmār</i>		<i>bī^hmār</i>	ill
	<i>dēg</i>		<i>dīg</i>	pot
	<i>mē-</i>		<i>mī-</i>	verbal prefix pres. and imperfect tenses
	<i>safēd</i>		<i>safīd</i>	white
	<i>sē.ū</i>		<i>sī.ū</i>	apple
but B. and M.	<i>gurēxt- : gurēz-</i>			to run away

- (b) M. $\bar{e}.i = \begin{cases} -\bar{a} + i \\ -ah + i \end{cases}$

$b\bar{e}.i = bah + i$	to
<i>deri.ē i kalān</i>	a big sea
<i>xānē i xidaš</i>	his own house

- (c) \bar{e} replaces \bar{a} in:

B.	<i>χēstam</i>	Mn.P.	<i>(ber)χ^vāstam</i>	I rose up
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probably, however, owing to the analogy of the present base $\chi\bar{e}z-$, Mn.P. (ber) $\chi\bar{e}z-$.

The M. is *wer χ istam* : *wer χ iz-*.

(d) B. \bar{e} = M. *ya-* in B. *ēla*, M. *yalā*¹, open.

(e) \bar{e} alternates occasionally with *ai* :

B.M.	<i>baital</i>	horse, mare
M.	<i>bētalčā</i>	filly (?)
M.	<i>bē.i, bai.i</i>	Mn.P. <i>ba, bi, to</i>

5. è.

This sound occurs occasionally in place of *a*, *e*; \bar{e} ; *u* and *i(h)* :

B.	<i>mēbēzam</i>	I sift	<i>bibèzīn!</i>	sift!
B.	<i>čè, čē?</i>	what?	Mn.P. <i>čih?</i>	O.C.P. <i>či, čē?</i>
B.	<i>dèk, dēg</i>	pot	Mn.P. <i>dēg</i>	O.C.P. <i>dīg</i>
M.	<i>dīk, dīg</i>			
B.M.	<i>kèrra i asp</i>	foal		cf. O.C.P. <i>kurra i asp</i>
B.	<i>χèrdīm</i>	we ate		Mn.P.
	<i>χürdīm</i>			<i>χ^vurdīm</i>
M.	<i>χürdīm</i>			
B.	<i>mèz</i>	table	Mn.P. <i>mēz</i>	O.C.P. <i>mīz</i>
B.	<i>tèz</i>	quick		O.C.P. <i>tīz</i>
M.	<i>tēz, tīz</i>			
B.	<i>mētēm</i>	I give	Mn.P. <i>mīdīham</i>	
B.	<i>kün-, kin-, kèn-</i> ,	pres. base of vb. to do,	Mn.P.	
	<i>kun-</i>			

6. ī.

(a) \bar{i} corresponds to Mn.P. \bar{i} , O.P. Av. \bar{i} .

B.M.	<i>šīr</i>	milk	Mn.P.	<i>šīr</i>
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(b) \bar{i} occurs sometimes in place of, or alternating with, *i* :

B.	<i>īmrāz</i>	<i>bīrāder</i>	<i>χatārīk</i>	<i>na tonīstum</i>
	<i>berīnj</i>	<i>jīger</i>	<i>mīs</i>	
M.	<i>bīsi.ār</i>	<i>dīl</i>		

(c) \bar{i} = Mn.P. \bar{e} , O.C.P. \bar{i} .

This equation is chiefly found in M.

B.	<i>bēl</i>	M.	<i>bīl</i>
	<i>dēwāl</i>		<i>dīwāl</i>
	but <i>hīzum</i>		<i>ēzum</i>

(d) \bar{i} = Mn.P. $-ih$, O.C.P. $-ih$, $-\bar{e}$.

B.	<i>mētī.a</i>	M.	<i>mīdī^had</i>	Mn.P.	<i>mīdihad</i>
	<i>sē, sē</i>		<i>sī</i>		<i>sih</i>

(e) \bar{i} = Mn.P. u .

B.M.	<i>dīnyā</i>	Mn.P.	<i>dunyā</i>		
B.M.	<i>jīl</i>		<i>jul</i>	Hindu-	
B.	<i>jūl</i>			stānī	<i>jhūl</i>
M.	<i>šīt, šīd</i>		<i>šud</i>		
(B.	$-u$, $-\bar{u}$, $-i$)				
B.M.	<i>šīš</i>		<i>šuš</i>		

(f) B. *čādīr*, *čādēr* may be compared with Gabri *čuwēr*.
The O.C.P. is *čāder*, *čādur*.

M. *tsāder* may be compared with Afṛ. *tsādar*;
and M. *tsader* (if the form is correct) with Hindu-
stānī *čaddar*.

(g) The change $\bar{u} \rightarrow \bar{i}$ common in many dialects of
modern Persian (e.g. Bḫ. *dīr* = *dūr*, far) has not
been noted either in B. or M.

7. i.

(a) i = Mn.P. i , O.C.P. i .

B.M.	<i>pider</i>	Mn.P.	<i>pidar</i>
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(b) i , as an alternative with \bar{u} , = Mn.P. u .

B.	<i>mēkinem, mekünem</i>	Mn.P.	<i>mīkunam</i>	
M.	<i>mīkinam, mīkünam</i>			
B.M.	<i>sir</i> χ	M.	<i>sür</i> χ	<i>sur</i> χ
B.	<i>ti</i> χ ^m , <i>tu</i> χ ^m			<i>tu</i> χ ^m
M.	<i>tu</i> χ ^e <i>m</i>			
B.	<i>kiš</i> â	M.	<i>kūš</i> â	<i>kūj</i> â

8. *ū*.(a) *ū* = Mn.P. *ū*, O.C.P. *ū*.

B.M.	<i>dūr</i>	<i>χūn</i>
	<i>χūb</i>	<i>būd</i>

(b) *ū* = Mn.P. *ā*, O.C.P. *ā*, *ū* before *m* and *n*.B. *dūmād* M. *dāmād* Mn.P. *dāmād*B.M. *-šūn* them, their *-šān*M. *nūn* B. *nān* *nān* O.C.P. *nān*,
nūn(c) *ū* = Mn.P. *ō*, O.C.P. *ū*.B.M. *dūχt- : dūz-* to sewM. *dūχt- : dūš-* to milkB.M. *gūš* earB.M. *gūšt* fleshB.M. *rūz* dayB. *sōχt- : sūz-* to burn (v. i)M. *sūχt- : sūz-*(d) *ū* = Mn.P. *au*, O.C.P. *ō^u*, *au*.B. *nū* recent Mn.P. *nau*, O.C.P. *nau*, *nō^u*, B_χ. *nū*.M. *tūr* fashion, manner P.Ar. *ṭaur*(B. *tār*)9. *u*.(a) *u* = Mn.P., O.C.P. *u*.B.M. *šumā, guftan*.(b) Mn.P. *u* is, however, frequently represented by *ū* and *i*.B.M. *gūl* flower Mn.P. *gul*B.M. *kūn-, kin-* *kun-* pres. base of(B. also *kèn-, ken-*) *kerdan*, to doB. *kišā* where *kujā*B.M. *pūr* full *pur*

Note, however,

B. *paχtam* I cooked *puχtam**dexter* daughter *duχtar**mez(d)* wages *muzd*

See also § 3 c.

(c) *u* = Mn.P. *a* before *m*.

B.	-um	termination of ordinals	Mn.P.	-am
M.	<i>mīdum</i>	I give		<i>mīdīham</i>
B.	<i>mētēm</i>			
B.	<i>mēgum</i>	I say		<i>mīgōyam</i>
M.	<i>mīgum, mīgō.am</i>			

Note also

M.	<i>dust</i>	hand, arm		<i>dast</i>
B.	<i>dast</i>			

10. *ō* and *o*.

(a) *ō* = Mn.P. *ō*, O.C.P. *ū*.

B.M.	<i>ōra</i>	him, etc.	O.C.P.	<i>ūrā</i>
B.M.	<i>furōχt-</i>	<i>furōš-</i>	to sell	
		also <i>furūš-</i>		
M.	<i>bigō!</i>	say!		
(B.	<i>bugū!</i>)			
B.	<i>mēgō.a</i>	he says		
M.	<i>mīgō.ad</i>			
B.M.	<i>pōst</i>	skin		
B.M.	<i>rōda</i>	entrails		
B.	<i>sōχt</i>	it burned		

all with *ō* in Mn.P. and *ū* in O.C.P.

(b) *ō* and *o*, alternating with *ā*, *ā* = Mn.P. *ā*, O.C.P. *ā*, *ū*, especially in M.

B.	<i>bām</i>	M.	<i>bōm</i>	roof	Mn.P.	<i>bām</i>	O.C.P.	<i>būm</i>
	<i>χō.er</i>		<i>χōhar</i>	sister		<i>χāhar</i>		
	<i>rān</i>		<i>rōn</i>	thigh		<i>rān</i>		
	<i>šāχ</i>		<i>šoχ</i>	branch		<i>šāχ</i>		
	<i>šōna</i>		<i>šāna</i>	shoulder		<i>šāna</i>		
			<i>zōnū</i>	knee		<i>zānū</i>		

(c) *ō* = O.C.P. *au*, *ō^u*, Av. *ao*.

B.	<i>gōsāla</i>	M.	<i>gōsāla</i>	calf	Mn.P.	<i>gōsāla</i>
B.M.	<i>rōyan</i>			ghee	O.C.P.	<i>rauyan, rō^uyan</i>

(d) *o* = Mn.P. *a*.

B.M.	<i>soχt-</i>	<i>sanj-</i>	to weigh	Mn.P.	<i>saχt-</i>	<i>sanj-</i>
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11. ai.

There are not many examples of this sound in B. or M. The following are the chief which have been noted :—

B.M.	<i>ai</i>	from	Mn.P.	<i>az</i>
B.	<i>baitāl</i>	mare		
M.	<i>baital</i>	horse		
M.	<i>pai</i>	tendon		
B.M.	<i>paitauwa</i>	putties		
B.	<i>tai i</i>	in		
	<i>tai i</i>	beneath		

In M. the preposition *ba* before a pronoun becomes *bai.i*, *bē.i*.

bē i man to me *bai i šumā* to you

12. au.

(a) *au* = Mn.P. *au*, *āv*, O.C.P. *ō^u*, *au*, *āv*.

B.M.	<i>aurat</i>	woman	(Arabic 'aurat)
	<i>gau</i>	cow	Mn.P. <i>gāv</i> O.C.P. <i>gāv</i>
	<i>jau</i>	barley	<i>jau</i> <i>jō^u</i>
	<i>šauhar</i>	husband	- <i>au</i> - <i>-ō^u</i> -
M.	<i>nau i âsī.âb</i>	mill-water-	cf. O.C.P. <i>naūdân</i>
B.	<i>nâ i âsī.âb</i>	shoot	wooden water-runnel for carrying rain off roof

(b) *au* = Mn.P. *āb*, *ab*, *af*.

B.	<i>aū</i>	M.	<i>āv</i> .	water	Mn.P.	<i>āb</i>
B.M.	<i>āftauras</i>			morning	(<i>āftāb</i> + <i>ras</i>)	
	<i>paitauwa</i>			putties	(cf. Mn.P. <i>pātāba</i> (Steingass) and B _χ . <i>paitauwa</i>)	
B.	<i>aur</i>	M.	<i>haber</i>	clouds	Mn.P.	<i>abr</i>
	<i>kauš</i>		<i>kafš</i>	shoes		<i>kafš</i>
	<i>kaulēs</i>			ladle		<i>kaflēz</i>
			<i>kauk</i>	red-legged		<i>kabk</i>
				partridge		

See also § 16 d.

B. *alanšâ* M. *alaχša* jaw
juwârî *juwârî* Indian corn Afγ. *jawār*
B.M. *kalau.ūr* sights of a
gun
B. *birau.am, birawam* I go
šinauwīdan, bišīnau to hear ; Mn.P. pres.
listen ! base *šinō-y-*

Alternately with $\hat{a}.i$ for \bar{a} followed by y or \tilde{i} .

14. Attention may be drawn to the following isolated vowel variants:

B. *gīlām* perhaps corresponding to Mn.P. *gīlīm* (the meaning of Mn.P. *gīlīm* is given by B.M. *qālīn*; while the meaning of Mn.P. *qālī* is given by B. *gīlām*, M. *zīlīmēa*)

B.	<i>oi.în</i>	Mn.P.	<i>āhan</i>
B.M.	<i>poiȳân</i>	cf. Mn.P.	<i>pāyîn</i>
M.	<i>zârdâlû</i>	Mn.P.	<i>zardâlû</i>
B.	<i>zîrâk</i>		<i>zîrak</i>

15. The **consonantal sounds** ordinarily heard in Badakhshānī and Madaglashti are :

q, k	t	p
g	d	b
χ	—	f

γ	δ	w, v
$\check{c} (= t\check{s})$	(ts)	
$j (= d\check{z})$		
s, \check{s}		
z, \check{z}		
$r, l; m, n, ng (= \text{ɹ}); y, w^*, v^*; h$		
* as glides.		

There is little or no difference between the sounds represented by these symbols and the corresponding sounds in Mn.P.

16. Loss of Final Consonants.

There is some tendency to drop or slur final consonants. This tendency is more pronounced in B. than in M.

- (a) B. normally lacks the final *d* of the verbal ending of the 3rd sg. pres., and both B. and M. lack the final *d* of the 3rd plural :

B. <i>mēkina</i>	M. <i>mīkūnad</i> (or <i>-kūna</i>)	he does
<i>mēkinan</i>	<i>mīkūnen</i>	they do

- (b) Final *t* following a consonant is often slurred or dropped in B, e.g. :

šas, sixty; *raʃ(t)*; *guʃ(t)*; *bē.es*, M. *b'īst*, stand still!; *as* || *ast*, is; also *bât* (*bāyad*).

- (c) Final *d* preceded by *z* is liable to be dropped :

B. *duz(d)*, *mez(d)*, *naz(d)* Mn.P. *duzd*, *muzd*, *nazd*

- (d) Final *-ab* is reduced to *au* in B. *lau* and M. *šau*; and *-āb* to *-aū* and *-au* in B. *aū* (M. *āv*) and M. *χau(b)*, B. *χāb*, *χau*; cf. also B. *sē.ū*, M. *sī.ū*, apple, Mn.P. *sīb*. See § 12b.

17. Unvoicing of Final Voiced Stops.

- (a) Final voiced stops in Mn.P. are frequently represented by the corresponding voiceless stops in B. and occasionally in M. where the phenomenon seems to be chiefly confined to verbal endings :

B. M. -īt Mn.P. -īd (2nd pl. verbal ending)

<i>arbâp</i>		<i>arbāb</i>
<i>būt, būd</i>	<i>būt</i>	<i>būd</i>
	<i>dāt</i>	<i>dād</i>
<i>dèk</i>	<i>dīk</i>	<i>dīg</i>
<i>fulât</i>	<i>pulât</i>	<i>fulād</i>
<i>gušât</i>		<i>gušāda</i>
<i>jēp</i>	<i>jīb</i>	<i>jīb</i>
<i>jūrāp</i>	<i>jūrāb</i>	<i>jūrāb</i>
	<i>kad, kat</i>	<i>kard</i>
<i>sup, sub</i>		<i>ṣubḥ</i>
<i>šap, šab</i>	<i>šau</i>	<i>šab</i>
<i>šut, šud</i>	<i>šīt</i>	<i>šud</i>
<i>zerd, zert</i>		<i>zard</i>

(b) For other treatment of *-ab*, *-āb* see §§ 12*b* and 16*d*.

(c) B. has the same change in the initial position in *tigma*, *button*, beside Mn.P. *dugma*.

18. χ and γ .

The spirants χ and γ sometimes appear to be confused:

B. <i>bâχ</i> , <i>bâχča</i>	M. <i>bâγ</i>	Mn.P. <i>bāγ</i>
<i>ustuγân</i>	<i>sutuχân,</i> <i>sutuγân</i>	<i>ustuχ^vân</i>

19. Change of Medial Voiced Stops followed by a Vowel to Spirants.

(a) I have only sporadic and inconstant examples of $d \rightarrow \delta$, as in:

B. *kudām* || *kudām*; M. *dādam* || *dādam*; *šudīm* || *šudīm*

(b) The change *-b + vowel* \rightarrow *-w + vowel* is general in B. and is sometimes found in M.:

B. <i>girēwân</i>	M. <i>girbân</i>	Mn.P. <i>girībān</i>
	<i>girwân</i>	

jēwuk
kerwās

cf. *jīb*
(?) *kerbās*

$\chi auw\ddot{a}ndan$	$\chi \acute{a}b\ddot{a}nd-$	O.C.P.	$\chi^v \acute{a}b\ddot{a}ndan$
	$\chi \acute{a}w\ddot{a}nd-$		
$galwa$		Afγ.	$gulba$
$rik\ddot{a}w\ddot{i}$	$rik\ddot{a}b\ddot{i}$	H.	$rik\ddot{a}b\ddot{i}$
$zuw\ddot{a}n$	$zab\ddot{a}n$	Mn.P.	$zab\ddot{a}n$

20. Change of Spirant to Stòp.

The change of spirant \rightarrow stop is found in :

M.	$p\ddot{il}ta$	match of matchlock	Mn.P.	$fa\ddot{l}ta$, for
				$fa\ddot{t}la$
	$p\ddot{u}l\ddot{a}t$			$f\ddot{u}l\ddot{a}d$

21. Change of $f \rightarrow u$, $b \rightarrow u$.

In B. $-af + s$ and $-af + \acute{s}$ give $-aus$ and $-au\acute{s}$.

B.	γaus	M.	$\gamma af\acute{s}$
	$kaus$		$kaf\acute{s}$

M. has, however, $-ab + k \rightarrow -auk$ in :

M.	$kauk$	Mn.P.	$kabk$
----	--------	-------	--------

22. -ft.

The group $-ft$ appears to give $-\chi$ in :

B.M.	$kulu\chi$	Mn.P.	$kuluft$
------	------------	-------	----------

I have also B.M. $b\acute{a}\chi t-$: $b\acute{a}\chi-$ for Mn.P. $b\acute{a}ft-$: $b\acute{a}f-$, to weave, but as I have in addition M. $b\acute{a}ft-$: $b\acute{a}f-$, it is possible that this equation of $b\acute{a}\chi t-$ is wrong and that it should be bracketed with Mn.P. $b\acute{a}\chi t-$: $b\acute{a}z-$, to lose (a game). In that case the present base $b\acute{a}\chi-$ would be due to analogical derivation from the past base.

In any case $-ft$ is usually preserved in both dialects, as is evidenced by B.M. $raftan$, $guftan$, and M. $kuftan$.

23. k and g.

The palatal character of k and g is often emphasized in M. so that the sounds appear as k^i , gy , e.g. : $k^i am$, $gya\acute{s}t$, $gy\ddot{a}\acute{s}t$.

24. ě and j.

- (a) ě and j correspond to the same sounds in Mn.P., but M. has *tsāder* (and *tsader*), beside B. *čādēr*, veil, sheet, probably a borrowing of the Afy. *tsāder*.
- (b) Again, B. *kišā*, M. *kūšā* correspond in meaning and use with Mn.P. *kūjā*, and š possibly represents -j- between vowels.

Is B.M. *šūrīdan*, to seek, want, to be equated with Mn.P. *justan* : *jū-*, Bx. *justan* : *jūr-*?

In M. *pīšāk* š possibly represents ě.

- (c) There is some uncertainty between s and š, as in various dialects of Mn.P. Thus :

B. <i>līst-</i> : <i>lēš-</i>	}	to lick	Mn.P. <i>lišt-</i> : <i>līs-</i>
M. <i>lišt-</i> : <i>līs-</i>			
B. <i>rīšt-</i> : <i>rēs-</i>	}	to spin	<i>rišt-</i> } : <i>rīs-</i> <i>rist-</i>
M. <i>rīšt-</i> : <i>rīš-</i>			
B. <i>šūšt-</i> : <i>šū-</i>	}	to wash	<i>šust-</i> : <i>šūr-</i>
M. <i>šīšt-</i> : <i>šūr-</i>			
B. <i>šīšt-</i> : <i>šīn-</i>	}	to sit	<i>nišast-</i> : <i>nišīn-</i>
M. <i>šīšt-</i> (<i>binušē!</i> impv.)			

but in general both dialects agree with Mn.P.

- (d) B. *j* = Mn.P. *d* in *jūšīdan*, to milk, Mn.P. *dūšīdan*. *j* occurs for *d* in Kowar, *jū*, two, Mn.P. *dū*. Perhaps the insertion of a palatal glide is the cause, *dy* and *j* tending to interchange, cf. the vulgar "jook" for "duke"; Prakrit *vijjut* for Skr. *vidyut*, French *jour* (*žūr*), Latin *diur-*, etc. I have met Swedes whose nearest approximation to the sound of English *j* was *d* + *y*, and who always said "dyoke" for "joke" and "dyest" for "jest", and so on.

25. z.

z is changed to *i* or dropped in :

B.M. *ai* || *az* Mn.P. *az*

M. *akšāhi* ? (= *az kūšā*) from where ?

M.	<i>gyašt</i>	Mn.P.	<i>guzašt</i>
	<i>gyāšt</i>		<i>guzāšt</i>
and probably in :			
B.M.	<i>bīča</i>	kid,	for * <i>buzča</i> (?)

26. r.

The loss of *r* before *d* in the B. *kaḍ* = *kard*, which is restored in the ppc. *kerda*, appears exceptional.

In the case of B. *χatārīk* an *r* has perhaps been dropped before the *t*. I was in doubt whether there was not in fact an *r*-sound. The word is presumably to be bracketed with M. *χertīk* and Mn.P. *χurd*.

27. m.

(a) An intrusive *b* is developed after *m* in B. *mē-mbera*, he is dying; cf. Gk. *μβροτός*.

(b) *m* appears to be dropped in :

b'ânīm for *bimânīm*, let us set down

(c) *m* = *n* occurs in :

B.	<i>pām</i>	M.	<i>paham</i>	Mn.P.	<i>pahan</i>
B.M.	<i>wazmīn</i>	heavy	cf. P.Ar.	<i>wazn</i>	

28. n.

-*ng*, except when followed by a vowel, is pronounced *ɳ*. Followed by a vowel it becomes -*ng*-.

29. y.

Initial *y* tends to be dropped or modified in B. while retained in M. :

B.	<i>āftamaš</i>	Mn.P.	<i>yāftam-aš</i>
	<i>aχ</i>	M.	<i>yaχ</i>
	<i>ēla</i>		<i>yalā</i>
			open
B.	<i>wē¹ra</i> and M.	<i>yü¹ra</i> (- <i>hā</i>)	the gums, are
presumably the same word.			

30. w.

- (a) *-w- ← -b-*. See § 19 b.
 (b) *-awā → ā*, *o* is found in B.M. *tānist-*, *tonist-*, Mn.P. *tawānist-*.
 (c) *v* occurs in B. *jilāv*, Mn.P. *jilau*; *gāv* || *gau*; and M. *āv*, Mn.P. *āb*.

31. h.

- (a) Excrescent initial *h* is met with in:

M. <i>haber</i>	Mn.P. <i>abr</i>
<i>hawāl</i>	<i>aḥwāl</i>
<i>hišq</i>	<i>ʿiṣq</i>

- (b) On the other hand initial *h* is lost in:

B. <i>(h)amī(n)</i>	Mn.P. <i>hamīn</i>
<i>(h)amū</i>	<i>hamān</i>
<i>īsa</i>	<i>ḥiṣṣa</i>

- (c) In Mn.P. the *h-* has been maintained through the *haft* series and has then by analogy been continued to the *hašt* series. In B.M. the analogy has been applied otherwise:

B.M. <i>haft</i>	<i>hašt</i>
<i>abdah</i>	<i>aždah</i>
B. <i>aftād</i>	<i>aštād</i>

- (d) In B. *astī*, *astīm*, etc., the spurious *h* of Mn.P. *hastī*, *hastīm*, does not appear.

- (e) Medial *h* is insecure, especially in B.

B. <i>mēχāham</i> ,	M. <i>mīχāham</i>	Mn.P. <i>mīχ^vāham</i>
<i>mēχōyam</i>		
<i>χō.er</i>	<i>χōher</i>	<i>χ^vāhar</i>
<i>pām</i>	<i>paham</i>	<i>pahan</i>
<i>lēf</i>		perhaps <i>lihāf</i>
<i>mēti.a</i>	<i>mīdi(h)ad</i>	<i>mīdihad</i>

32. y and w as Glides.

- (a) As in O.C.P., glides are commonly dispensed with or, at any rate, so reduced as to be negligible in

writing, for in such cases a written *y* or *w* would lead to exaggeration in pronunciation.

The use of glides may be studied in the paradigms of the verbs *guftan* and *âmadan* given in this article, but it is necessary to add that in more careful speech the glides are often restored and emphasized. Thus: M. *mīgoyam* || *mīgum*, but *mīrīm* || *mīrawīm* (where the *w* belongs to the root).

- (b) Especially in B. the tendency to omit glides is sometimes carried further, and juxtaposed vowels are amalgamated as in the last examples given and in:

B. *bišūm yā na šūm* Should I wash it *šū + um*
or not?

bišūš wash it! *šū + aš*
(*ruftan*), *mērum* I sweep M. *mīrōyam*

See also the paradigms of *dādan* and *guftan*.

- (c) Where an intervocalic *h* or *w* has been dropped, a *y* or *w* glide may sometimes arise in its place:

B. *χō.er* M. *χōher*, *χōwerzāda*

B. *mēχōyam* || *mēχāham*

M. *mīrōyam*

- (d) *au* resulting from *ab*, *aw*, tends to develop a secondary *w*:

B. *au w aχ bast* the water froze

birawum || *birau.um* || *birauwum*

šīnauwīdan, *šīnauwum* to hear, I hear

- (e) A complication of succeeding vowels is relieved by changing *i* into *y* in:

ai y aspā of these horses Mn.P. *az īn asphā*

MORPHOLOGY AND CONSTRUCTION

33. Nouns and Adjectives.

- (a) **Plural Termination.** The usual plural termination of nouns is *-hā*, *-ā*, as in O.C.P., but the names of certain animals and relations have their plurals in

-ân (-wân), probably in most cases alternately with -â :

B.	χō.erân	M.	χōherwân	O.C.P.	χ ^v â.arâ	sisters
	gauwân				gâvhâ	cows
B.M.	sagân				sagâ	dogs

(b) **Accusative Suffixes.** The accusative suffixes are -râ, -râ ; -a, -na :

B.M.	šumâ râ		
B.	hamî asp a az kî	From whom did you buy	
	χerîdî ?	this horse ?	
	sar i zulf a	He cuts his hair	
	mîbura		
	î χaber a kai dâda	When had they given	
	bûdan ?	this information ?	
	î zamin a galwa ka!	Plough this land !	
	der šahr i Faizâbâd	I saw him in the town	
	û-na dîdam	of Faizabad	
M.	čûčahârâ girifta	Having caught the cubs	
	î χaber a kai bē.i	When did they give you	
	tû dâdand ?	this news ?	
	χîrs Daula	The bear took up and	
	Muhammad	carried off D.M.	
	a bâr sâχt		
	χîrs dast a pâ i	The bear pawed (?) his	
	û-na kand	arms and legs	

I am unable to assert the existence of the ending -na. I have it recorded only in the forms ûna, hamûna, hamîna, where the *n* may belong to the pronoun, giving the forms ûn, hamûn, hamîn, corresponding to the Mn.P. ân, hamân, hamîn. An accusative ending -na is, however, used in Bakhtiârî with a word ending in a vowel.

(c) The sense of the **Dative**, including "motion to", is ordinarily conveyed by using the preposition *ba*, but the accusative suffix -a appears sometimes to be employed, with or without the preposition *ba* :

B. *ba šumâ guft* M. *ba.i šumâ* he said to you
guft

B. *berāder i χatārik kalāna guft* the younger brother
 said to the elder

M. *burd ba dīger jâ.a* he carried him off
 to another place

but it is difficult to assert the identity of the *-a* in *kalāna* and *jâ.a* with the *-a* of the accusative.

(d) **Suffix -k (-uk, ĩk).** A few nouns and adjectives have a suffix in *-k*:

B.M.	<i>amuk</i>	paternal uncle
M.	<i>ēūĭk</i>	the young of animal or bird
B.	<i>dastak</i>	small bean
B.	<i>jēwuk</i>	pocket
M.	<i>χāluk</i>	maternal uncle
B.	<i>χetārĭk</i>	small
M.	<i>χertĭk</i>	
B.	<i>maidikik</i>	small
M.	<i>mū.ibandak</i>	plait
M.	<i>ninĭk</i>	some kind of relation, paternal aunt ?
M.	<i>pĭtāluk</i>	fringe
M.	<i>pĭšāk</i>	roll (?)
B.M.	<i>pušuk</i>	cat

Probably also:

B.	<i>gādĭk</i>	ewe
B.M.	<i>lakĭk</i>	finger

(e) As regards the syntactical relation between nouns and adjectives, I have not noted any instance of the adjective preceding the noun which it qualifies.

34. Numerals.

(a) The chief peculiarities are found in M., in which:

The 30's are rendered by 20 + 10, 20 + 11, etc. *bĭst o dah, bĭst o yāzdah*, etc.

„ 50's „ „ „ 40 + 10, etc.

The 60's are rendered by three score (plus one, etc.).

sī bīst (o *yak*), etc.

„ 70's „ „ „ three score plus ten, etc.

„ 80's „ „ „ four score (plus one, etc.).

and „ 90's presumably „ four score plus ten, etc.

This recalls the Kowar system of counting by multiples of 20; *bišīr* = 20, *jū bišīr* = 40, *trō.i bišīr* = 60, and the similar but more extended use of *šil* (score) in Pashtu as an alternative method of reckoning.

(b) The modification of the *u*-vowel of *dū* and *nūh* to *e* in *de*, two, *ne*, nine, is also peculiar to M.

(c) Again, in M. the distributives have an *-ī* suffixed, which I do not remember to have met elsewhere :

čārī čārī bigīr take four of each

35. Verbs.

(a) The ordinary infinitive ending of denominative verbs, in Mn.P. *-īdan* is general in both dialects. In a few cases derived forms so composed take the place of an original verb. Thus :

B.M. *šumārīdan* to count Mn.P. *šumurdan*:*šumār-*

B. *šīnauwīdan* to hear *šunīdan*:*šunū(y)-*
(older *šīnūdan*,
šīnuftan; Gabri
āšnuftmūn)

In the Persian used in Chitral in correspondence such compositions as

tasauwarīdan to imagine, suppose

kunānīdan to cause to be done

are employed.

(b) The causative infinitive termination in both B. and M. is *-āndan*; as usually in O.C.P., against *-ānīdan* in Mn.P.

(c) I have failed to note any forms of the Passive Voice in either B. or M., but they probably exist though not in frequent use.

(d) The 2nd person plural termination in B., *-īn*, is common to Bakhtiārī, Kermānī, and other Persian dialects.

(e) In the case of verbs with distinct present and past bases, the present base is sometimes generalized.

Thus:

B. <i>čīnd</i> : <i>čīn-</i>	} to pluck	Mn.P. <i>čīd-</i> : <i>čīn-</i> ;
M. <i>čīnd</i> : <i>čīn-</i>		Kermānī Persian (<i>wur</i>) <i>čīndan</i>
B. <i>χēst-</i> : <i>χēz-</i>	} to rise	Mn.P. (<i>bar</i>) <i>χ^vāst-</i> :
M. <i>χīst-</i> : <i>χīz-</i>		(<i>bar</i>) <i>χēz-</i>
B. <i>šīnauwīd-</i> : <i>šīnau-</i>	cf. older <i>šunuft-</i> : <i>šunō-</i> and the dialects	

(f) The prefix *ni-* of the Mn.P. forms is absent in:

B. <i>šīšt-</i> : <i>šīn-</i>	Mn.P. <i>nišast-</i> :
M. <i>šīšt-</i> (pres. doubtful)	<i>nišīn-</i>
B.M. <i>šānd-</i> : <i>šān-</i>	<i>nišānd-</i> :
	cf. B _χ . <i>šūndan.</i> <i>nišān-</i>

Similarly the *an-* of Mn.P. *andāxtan* is missing in M. *dāxt-* : *dōz-*, to throw.

(g) The Modern Persian verbal prefix *bar-* is represented, as in most Mn.P. dialects, by *wer-*

B.M. <i>werdāšt</i>	Mn.P. <i>bardāšt</i>
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(h) Where the tense and mood prefixes *mē-*, *mī-*, and *bi* are prefixed to a verb beginning with a vowel, elision may take place:

from *īstādan* — B. *mēstum*, M. *mīstam*, I stand ; B. *bē.es* (i.e. *bēs*), M. *bīst*, stand !

36. Prepositions.

The only unfamiliar preposition is the *da* of M., corresponding generally in meaning to Mn.P. *bah*. Perhaps it is a mere distortion of *bah* due to the influence of the Pashtu particle *da* of the genitive and ablative cases.

The M. use of *derūn* as a preposition meaning *in*, *in the midst of*, is not paralleled, at least in O.C.P.

For examples of the use of the various prepositions in B. and M., see below, § 38.

37. Syntax and Idiom.

As regards syntax and general idiom, these dialects do not differ in many points from O.C.P.:

- (a) The present tense is used to denote the future, as generally in O.C.P., and the Mn.P. idiom of the present tense of *χ^vāstan* plus the past base of the principal verb does not appear to be known.
- (b) *χāstan* and *fārīdan*, to want, wish to, and *boiyad bâ^d*, etc., *boi.īst*, must, are followed in both dialects by *ki* and the present subjunctive of the verb.

In M. *boi.īst* also takes the infinitive :

šumâ râ ẽẽ mīboi.īst ī kâr What necessity was there
râ kerdan ? for you to do this ?

For examples, see s.v. in the Vocabularies.

- (c) *tānistān*, can, be able, is followed in both dialects, as in O.C.P., by the present subjunctive, which in M. may be introduced by *ki*. It can also be accompanied by the infinitive, which in B. appears to precede, and in M. to follow, it, e.g. :

B. *raftan namētānam* I cannot go
 M. * *na tānistam raftan* I could not go

- (d) The *izāfa* *i*, whether between noun and noun or noun and adjective, is occasionally omitted. It is similarly often omitted in other dialects of Persian, usually by elision when it comes into contact with another vowel, but sometimes merely through haste or carelessness of speech.
- (e) My Madaglashti informant appeared frequently to use the pronouns and verbal forms of the 1st person plural instead of those of the 1st person singular. Possibly he was accustomed to thinking in the plural, and it came natural to him in giving a part of a verb to say "we come", "we go," rather than "I come", "I go". In Bakhtiāri there is often an inaccurate use of the numbers in

the case of verbs in the 3rd person where the subject is not expressed.

EXAMPLES OF PREPOSITIONAL AND ADVERBIAL EXPRESSIONS

38. The following examples of the use of the principal Prepositions and Adverbs may be found of interest.

N.B.—It should be noted that I have kept strictly within the limits of my scanty material, and have refrained from assuming or creating any words or forms, however probable, of which I have no actual record. Where blanks occur it is, therefore, not to be inferred that the forms do not exist, but only that my hurried inquiries failed to elicit them.

There is, for instance, no reason to believe that B. lacks a means of expressing the preposition “at” or M. the genitive “of thee”.

Badaχšānī.

Madaglaštī.

(1) After (time).

<i>pas</i> (or <i>bād</i>) <i>i āmadan i ū</i> , after he came	<i>pas</i> (or <i>bād</i>) <i>āmadan i ū</i> , after he came
<i>pas</i> (or <i>bād</i>) <i>az ū</i> , after that	<i>pas i ī ēī kār na kun</i> , don't do so after this
	<i>pas</i> (or <i>bād</i>) <i>az ū</i> , after that

(2) After (place), behind.

<i>ū aqab āmad</i> , he came behind	<i>ō ai aqab āmad</i> , he came behind
<i>ūnā ba aqab i ō raftan</i> , they went after him	<i>ūnā ba aqab i ō raftan</i> , they went after him

(3) Among.

<i>mī.ân i merdum</i> , among the people	<i>derūn i merdum</i> , among the people
---	---

(4) At.

ba sâ.at i šīš, at 6 o'clock

Badaχsānī.

Madaglaštī.

(5) Before (time).

pēš az āmadan i ū, before
he came

pēš i āmadan i ū, before he
came
pēš i āftau, before sunrise

(6) Before (place). See (11), "In front (of)."

(7) Behind. See (2), "After."

(8) Down, downwards.

ai ser i kūh ser i azi šidīm,
we started down from the
top of the hill

*ai koh poiγān āmad, γā
bālā raft?* did he come
down the hill or did he
go up?

rahaš kalapā as, the road to
(or from) it is downhill

kalapā raftan, to go down-
hill

ai koh poi.ān āmadan, to
come down the hill

(9) For.

do ta beroi χedat bigīrī, take
two for yourself

dū ta bigīr ba χūdat, take
to for (to?) yourself

(10) From, from among, of.

ai pār sāl tā ālē, from last
year up till now

ai pārīna tā ālē, ditto

ai īna do ta bigīrī, take two
of these

ai īna dū tā bigīr, ditto

(11) In front (of).

šumā pēš birawīn, you go
in front

šumā pēš birawīd, ditto

pēš i ō raftam, I went in
front of him

pēš i ō raftam, ditto

dar i χāna īstāda as, he is
standing in front of the
house

dar i derwāza šīšta būd, he
was sitting in front of
the door of the house

Badaχšānī.

Madaglaštī.

mā raftīmda dar i derwāza,
 we went to the front of
 the door
der i χāna, in front of the
 house

(12) In, inside, into.

der šahr i Faizābād ūna
dīdam, I saw him in the
 town of F.

ba χāna raftam ; ba χāna
i χidaš na būd, I went
 into my (or the) house ;
 he was not in his house

der Drōš, in Drosh
der bāγ šīšta būd, he was
 sitting in the garden

ba χāna raftam, I went into
 the house

da χānē i χidaš na būd, he
 was not in his house

derūn i χāna, inside, into,
 the house

da derūn i sanāγ gerdānd,
 he put (them) into the
 skin-bag

rišta i duraxt, ki derūn i
zamīn ast, the root of the
 tree (is that) which is in
 (under) the ground

ba tai i sandūq mānda
būdam, I had put (them)
 inside the box, in the box
tai i jēp, in the pocket

tai i sandūq } *mānda* }
derūn i sandūq } *būdam* } do.

da jīb i man būt, it was in
 my pocket

derūn i jīb bibīn, look in
 the pocket

au ba dēg birēz, pour water
 into the pot

au.a da dīg bidōz, pour the
 water into the pot

(13) Near, near to.

χāna i ō ba χāna i man
nazdīk ast, his house is
 near mine

nazdīk, qarīb

Badaχšānī.

Madaglaštī.

(14) **Of, belonging to.**

bača i amuk, uncle's child,
child of uncle

ai χidam, belonging to me

māl i man as, it is mine
"of" = from among.

bača i amūk, ditto

ai χidam, ditto

īnā ai kī an ? īnā ai man,
Whose are these ? They
are mine

māl i man ast, ditto
See (10), "From."

(15) **On, on to, upon, over.**

rū i mēz } *biguzārīn*, put
ser i mēz } (it) on the table

bālā i bāng }
pušt i bāng } on the roof

bālā i čūb, over (?) the stick

da ser i mēz bimān, ditto

da bālā i bōm raftam, I
went on to the roof

gyāštamaš } *der zamīn*, I put
māndumaš } it on the ground

(16) **Outside.**

bērūn īstāda būd, he was
standing outside

(17) **Round, round about.**

daur i χāna, round the
house

daur ma daur, all round,
round about

daur i daraχt, *daur i χāna*,
round the tree, round the
house

(18) **Since.** See (10), "From."(19) **To.**

ba mā bitī, give (it) to me

bēman } *bidē*, give (it) to
mārā } me

(20) **To (after Verbs of Motion)** appears to be *ba* in both
dialects, as in O.C.P.

ba kudām taraf mērawī ?,
in what direction are you
going ?

Badaqšānī.

Madaglaštī.

but in M. *da*, which seems generally to bear the sense of *in* or *on*, sometimes appears to replace *ba*.

(21) To (a person).

yak nafer firistād pēš i

Mādaubād, he sent a man
to M.

(22) Till, up to, for (of time).

tā dīna rūz, up till yesterday *tā dīna*, ditto

tā sī sāl, for 30 years *tā sī sāl*, ditto

(23) Under, beneath.

zēr i kursī, under the chair *tai i kursī*, ditto

tai i pā, under foot

(24) Up, upwards.

rū ba bālā (he went) up- *ser a bālā raft*, he went
wards upwards

39. The Nature of the B. and M. Vocabularies.

- (a) It has already been stated that the bulk of the words in both dialects are pure Persian, and a glance at the Vocabularies which follow will make this obvious. Many of the words have, however, become obsolete in the language as it is now spoken in Persia, but some of them have survived in everyday use in Hindūstānī. Where this is the case it is difficult to determine whether B. and M. have inherited them along with the other words they possess which are still current in the Standard Persian speech of the present day, or whether they have acquired them by borrowing from Hindūstānī and Pashtū.

The following may be cited as examples:

B.M. *aurat* (P.Ar. and H. 'aurat)

B. *čimča* M. *čamča* (Mn.P., H. *čamča*)

- B. *kertà* M. *kirta* (Mn.P. *kurta*, H. *kurtā*)
 B. $\chi^{\text{ā}}\text{ma}\chi^{\text{ā}}$ (Mn.P. $\chi^{\text{vā}}\text{hma}\chi^{\text{vā}}$ in constant use
 in Afγ.)
 B. *mōza* (Mn.P. *mūza*, H. *mōza*)
 B. *nāšpōtī* (Mn.P., H. *nāšpātī*)
 B. *galwa* (Mn.P. *qulba* = plough (Steingass);
 Afγ. *qulba* = yoke of oxen)
 B.M. *rikābī* (Mn.P., H. *rikābī*)

(b) The following are probably direct borrowings from the Indian side :

- M. *kōt* (Engl. through Hindūstānī; also known
 in Persia)
 M. *latta* (Panjābī *laṭṭhā*)
 B. *mānja* M. *manja* (H. *mānjhā*; Panjābī *manjā*)
 M. *tāmba* (H. *tāmba* ; P. *tāmbā*)
 B. *wāskat* (Engl. through Hindūstānī)

Perhaps also *kitta-sag*, cf. Hindūstānī *kuttā*)

(c) Direct borrowings from Pashtū (Afγ.) appear to be scarce :

As above, B. *galwa* has possibly been drawn from Pashtū.

B. *gādīk* may perhaps be resolved into *gād* + *īk*, in which case it may be derived from Afγ. *gād*, sheep.

M. *tīt* may be identical with Afγ. *tīt*, low, short, stooping down.

M. *tsāder* is identical with the Afγ. form. M. *tsader* may be a mis-writing, otherwise it may be a borrowing of H. and Panjābī *ṣaddar* under Afγ. influence.

B. *jauwārī*, M. *juwārī* are probably derived from Afγ. *jawār*, but there is also H. and P. *ju.ār*.

(d) Borrowings from or through Kowār are naturally fairly numerous :

B. *āsaqāl*, M. *asaqāl*, a minor district official, is a title used in the Chitral administration "*āsaqāl*" ("*aksakāl*" O'Brien). I believe that it is a Turki word meaning "White Beard" (see J.R.G.S., vol. 1, No. 6, Dec. 1917, p. 411, where it is spelt "*aksakal*").

B. *kâk*, dry, cf. Kowâr *kāk*, dried up.

B. *pārčam*, Ko. *pārčam*, *parčām*.

B. *šālī*, M. *šālī*, Ko. *šālī*.

M. *arqa*, Ko. *arqa*.

M. *tōnq*, cf. Ko. *tōng*.

M. *pākūl*, Ko. *pakōl*.

M. *pūč*, Ko. *pūč*.

(e) After discounting all the manifestly Persian words which constitute the bulk of these vocabularies, and, again, those which can be traced to Kowâr, Hindūstānī, or Pashtū, there remain a score or two of words whose origin is obscure to me and to which I can suggest no parallels. They may be regarded as contributing to furnish a *raison d'être* for this article.

(f) There is no reason to suspect borrowings from geographically remote **dialects of Modern Persian**; where coincidence of form occurs it only argues a greater extension at some period of the word or form than one would have deduced from its isolated occurrence in a single dialect. The following points may be mentioned :

The identity of the vowel of the past base of B. *paχtan* and Gabrī *paχ-ōdmūn*, to cook, in contrast to the *u* generally found in Mn.P. and O.C.P. *puχtan* is of interest.

Again, M. *tambân*, trousers, appears to be the same word as the Gabrī *timbūn*, under-trousers, drawers. There is also H. and P. *tambā*, loose pantaloons.

B.M. *paitauwa* is identical with Bakhtiārī *paitauwa*, putties; the ordinary Persian is *pāpīč*.

B. has *būr*, grey, Bχ. *būr* = chestnut (of a horse).

B. *pas i pā* is duplicated in Bakhtiārī poetry.

B. uses *fan* and Bχ. *fand* = fraud, deceit. *Fand* is given in Steingass's Persian dictionary, but I do not remember hearing it in O.C.P.

Identical with B., *bāng* is Kurdī, *bāng*, roof.

- (g) Both B. and M. differ from most dialects of Mn.P. in presenting few examples of Metathesis. I have *mijâz* for *mizāj* and *jurjât* might represent the Turkish word, which I am unable to authenticate, but which is, I think, *juγūrt*.

PARADIGMS

N.B.—See note to § 38.

40.

PERSONAL PRONOUNS

Badaχšānī.

Madaglaštī.

1st Sg.

Nom.	<i>man</i>	I	Nom.	<i>man, ma</i>	I
Acc.	<i>marā</i>	me	Acc.	<i>marā</i>	me
Gen.	¹ <i>i mā</i> } <i>i man</i> }	{ of me { my	Gen.	<i>i man</i>	of me, my
Dat.	¹ <i>ba mā</i> } ¹ <i>ba mā</i> }	to me	Dat.	<i>bēman</i> } ¹ <i>bē mā</i> }	to me

1st Pl.

N.	<i>mā, mā.ā</i> (double plur.)	N.	<i>mā, mā</i>	we
A.	<i>mārā</i>	A.	<i>mārā</i>	us
D.	<i>ba mā</i>			to us

2nd Sg.

N.	<i>tū, to</i>	N.	<i>tū, (tā)</i>	thou
A.	<i>tura</i>	A.	<i>turā</i>	thee
G.	<i>i tā</i>			of thee, thine
D.	<i>ba tū, tera</i>	D.	<i>bē i tū</i>	to thee

2nd Pl.

N.	<i>šumā, šumāhā</i> (double plur.)	N.	<i>šumā</i>	you
A.	<i>šumā ra</i>	A.	<i>šumā rā</i>	you
G.	<i>i šumā</i>	G.		of you, yours
D.		D.	<i>bē i šumā</i> } <i>ba i šumā</i> }	to you

¹ Perhaps plural forms used with sense of singular.

		3rd Sg.		
		Badaχšānī.	Madaglaštī.	
N.	<i>ū, (ūn ?)</i>	N.	<i>ō, ū</i>	he, she, it
A.	<i>ōrā, ōra ; ūna</i>	A.	<i>ōrā</i>	him, her, it
G.	<i>i ū, i ō</i>	G.	<i>i ō, i ū</i>	his, hers, its
D.	<i>ba ū</i>	D.	<i>ba ū</i>	to him, etc.

		3rd Pl.		
N.	<i>ānhā, ūnā</i>	N.	<i>ūnhā</i>	they
A.		A.	<i>ūnhā rā</i>	them

Note.—*īšān* and *ūšān* are not found.

ENCLITIC PERSONAL PRONOUNS

1st. Sg.	-um	Pl. -mūn	Sg. -um	Pl. -mōn
2nd.	-at	-tūn	-at	-tōn
3rd.	-aš	-(i)šōn, -šūn	¹ -aš	-šōn, -šūn

41. DEMONSTRATIVE ADJECTIVES AND PRONOUNS

This	N.	<i>ī</i>	Pl.	<i>īna</i>	N.	<i>ī</i>
	A.	<i>īrā,</i>			A.	<i>īrā</i>
That	N.	<i>ū</i>			N.	<i>ū, ō</i>
	A.	<i>ōrā, ūna</i>			A.	<i>ōrā</i>
This same (pro. and adj.)	N.	}	(h)amī ²	}	N.	}
	A.				A.	
That same (pro. and adj.)	N.	}	(h)amū ²	}	N.	}
	A.				A.	

¹ I have -*as* for -*aš* twice in my M. notes, and in one instance I appear to have confirmed it. Bχ. has -*as* and -*sūn* regularly for -*aš* and -*šān*, but in M. it is at best only an occasional lapse probably due to careless speech.

² Probably also in pronominal sense (h)amīn and (h)amūn as in *hamīna*, *hamūna dīdum*, where the *n* probably pertains to the pronoun. See § 33*b*.

42. REFLEXIVE PRONOUN

Myself	<i>χ'idam, χ'üdīm,¹ χ'idīm¹</i>	<i>χ'üdam</i>
Thyself	<i>χ'edat</i>	
Himself	<i>χ'idas</i>	

43. INTERROGATIVE ADJECTIVES AND PRONOUNS

Which man ? (adj.)	<i>kuδām</i> <i>kudām</i>	} <i>šaχs ?</i>	<i>kudām šaχs ?</i>
Which of them ? (pro.)	<i>kudām-šūn ?</i>		
What ? (pro.)	<i>čī ? čē ?</i>		<i>čī ? čē ?</i>
Who ?	<i>kī ?</i>		<i>kī ?</i>

44. VERBS

(a)	<i>Badaχšānī.</i>	<i>Madaglašti.</i>
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***Būdan, to be**
būd- : (h)ast-

Present

Sg. 1. <i>(h)astum</i>	Pl. 1. <i>(h)astīm</i>	Sg. 1.
2. <i>(h)astī</i>	2. <i>(h)astīn</i>	2.
3. <i>as(t)</i>	3. <i>(h)astan(d)</i>	3. <i>ast</i>

Preterite Indicative

Sg. 1. <i>būdam</i>	Pl. 1. <i>būdīm</i>	Sg. 1. <i>būdam</i>	Pl. <i>būdīm</i>
2. <i>būdī</i>	2. <i>būdīn (-īt)</i>	2. <i>būdī</i>	<i>būdīt</i>
3. <i>būd (būt)</i>	3. <i>būdan</i>	3. <i>būt</i>	<i>būdan</i>

Subjunctive

Sg. 1. <i>bāšam</i>	Pl. <i>bāšīm</i>	Sg. 1. <i>bāšam</i>
2. <i>bāšī</i>	<i>bāšīn</i>	2.
3. <i>bāša</i>	<i>bāšan</i>	3.

Imperative

Sg. 2. <i>bāš!</i>	Neg. <i>na bāš!</i>	Sg. 2. <i>bāš!</i>	Neg. <i>na bāš!</i>
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¹ Probably plural forms. It was difficult to make sure that the plural was not being used where the singular was intended, or with the sense of the singular.

BadaĶšānī.

Madaglaštī.

(b)

Enclitic Verb

(tang)-um, I am (in difficulties)

.. um	.. (astīm)	.. um	.. īm
.. (astī)	.. (astīn)	.. ī	.. īt
.. (ast, as)	.. (astand, astan)	.. (ast)	.. an(d)

45.

***šudan, to become**

B. šud-, šüd-, šid- : šaw-	M. šīd-, šud- šīd-, šūd- } : šaw-
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Present Indicative

mēšawam	mēšawīm	mīšawam	mīšawīm
mēšawī	mēšawīn	mīšawī	mīšawīt
mēšawa	mēšawan	mīšawa(d)	mīšawan

Preterite Indicative

Sg. 1. šudam	Pl. šudīm	Sg. 1. šīdam	Pl. šīdīm
2. šudī	šudīn	2. šīdī	šīdīt
3. šud (šut)	šudan	3. šīt	šīdan

Imperfect

Sg. 1. bišudam
2. bišudī
3. bišud

Present Perfect

Sg. 1. šuda am	Sg. 3. šud' as(t)
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Pluperfect

Sg. 1. šuda būdam	Sg. 1. šuda būdam
	2. šuda būdī

Present Subjective

Sg. 1. bišawam	Sg. 1. (rawān) šawum
	3. bišawa(d)

Present Perfect Subjective

Sg. 3. šuda bâša(d)

Imperative.

Sg. 2. -šu !	Pl. -šawīn !	Sg. 2. še !	Pl. šewīt !
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Badaχšānī.

Madaglaštī.

46.

*kadan, *kerdan, to do

<i>kad-</i>	}	:	{	<i>kin-</i>	}	:	{	<i>kad-</i>	
<i>kaδ-</i>				<i>kün-</i>				<i>kerd-</i>	<i>kün-</i>
<i>kerd-</i>				<i>ken-, kèn-</i>					<i>kin-</i>

Present Indicative

Sg. 1. <i>mēkinam</i>	Pl. <i>mēkinīm</i>	Sg. 1. <i>mīkünān</i>	Pl. <i>mīkünīm</i>
2. <i>mēkinī</i>	<i>mēkinīn</i>	2. <i>mīkünē (-ī)</i>	<i>mīkünīt</i>
3. <i>mēkina</i>	<i>mēkinan</i>	3. <i>mīküna(d)</i>	<i>mīkünen</i> (-an)

Preterite

Sg. 1. <i>kadam</i>	Pl. <i>kadīm</i>	Sg. 1. <i>kadam</i>	Pl. <i>kadīm</i>
(or <i>kaδam</i>)			
2. <i>kadī</i>	<i>kadīn</i>	2. <i>kadī</i>	<i>kadīt</i>
3. <i>kad</i>	<i>kadan</i>	3. <i>kad (kat)</i>	<i>kadan</i>

Imperfect

Sg. 1. <i>mēkadam</i> , etc.	Sg. 1. <i>mīkadam</i> , etc.
also <i>bikadam</i> , etc.	

Present Perfect

Sg. 1. <i>kerda am</i>	Pl. <i>kerda īm</i>	Sg. 1. <i>kada am</i> (or <i>kerda</i>)
2. <i>kerda ī</i>	<i>kerda īn</i>	
3. <i>kerda as</i>	<i>kerda an</i>	3. <i>kad' as</i>

Pluperfect

Sg. 1. <i>kerda būdam</i>	Pl. <i>kerda būdīm</i>	Sg. 1. <i>kada būdam</i> (or <i>kerda</i>)
2. <i>kerda būdī</i>	<i>kerda būdīn</i>	
3. <i>kerda būd</i>	<i>kerda būdan</i>	

Present Subjective

Sg. 1. <i>bekenem</i>	Pl. <i>bekenīm</i>	Sg. 1. <i>bekinam</i> (same endings as indic.)
2. <i>bekenī</i>	<i>bekenīn</i>	
3. <i>bekena</i>	<i>bekenan</i>	

Present Perfect Subjective

Sg. 1. <i>kerda bâšam</i>	Pl. <i>kerda bâšīm</i>	Sg. 1. <i>kada bâšam</i>
2. <i>kerda bâšī</i>	<i>kerda bâšīn</i>	2. <i>kada bâšī</i>
3. <i>kerda bâša</i>	<i>kerda bâšan</i>	

Badaxšānī.

Madaglaštī.

Imperative

Sg. 2. *bikeh!* *biko!* Pl. *bekenīn!* Sg. 2. *bikun!* Pl. *bikünāt!*

Neg. *na ka!* *nakenin!* Neg. $\begin{cases} na\ kun! \\ ma\ kun! \end{cases}$ $\begin{cases} na\ kunit! \\ makunit! \end{cases}$

47.

*dādan, to give

$$d\hat{a}d- : t\bar{i}-, t-$$
$$d\hat{a}d- : \begin{cases} d\bar{i}-, d\bar{e}- \\ d-, d\bar{e}h- \end{cases}$$

Present Indicative

Sg. 1. <i>mētēm</i>	Pl. <i>mētīm</i>	Sg. 1. <i>mīdum</i>	Pl. <i>mīdīṃ</i>
2. <i>mētī</i>	<i>mētīn</i>	2. <i>mīdī</i>	<i>mīdīt</i>
3. <i>mētī.a</i>	<i>mētī.an</i>	3. <i>mīdī^had</i>	<i>mīdī.an</i>

(also *namītum* 1st sg. neg.)

Preterite

Sg. 1. <i>dādādam</i>	Pl. <i>dādīm</i>	Sg. 1. <i>dādādam</i>	Pl. <i>dādīm</i>
		(-δ-)	
2. <i>dādī</i>	<i>dādīn</i>	2. <i>dādī</i>	<i>dādīt</i>
3. <i>dād</i>	<i>dādan</i>	3. <i>dāt</i>	<i>dādan</i>

Present Perfect

Sg. 1. *dāda am* Pl. *dāda im* Sg. 1. *dād' am* Pl. *dād' im*
 2. *dāda ī* *dāda in* 2. *dād' ī* *dād' it*
 3. *dāda as* *dāda an* 3. *dād' ast* *dād' an*

Pluperfect

Sg. 1. *dāda būdam*, etc. Sg. 1. *dāda būdam*, etc.

Present Subjective

Sg. 1. <i>bitēm</i>	Pl. <i>bitīm</i>	Sg. 1. <i>bidīm</i>	Pl. <i>bidīm</i>
2. <i>bitī</i>	<i>bitīn</i>	2. <i>bidī</i>	<i>bidīt</i>
3. <i>bitī.a</i>	<i>bitī.an</i>	3. $\begin{cases} bidē.ad \\ bidī.ad \end{cases}$	$\begin{cases} bidē.an \\ bidī.an \end{cases}$

Imperative

Sg. 2. <i>bitī!</i>	Pl. $\begin{cases} bitīn! \\ bitēn! \end{cases}$	Sg. 2. $\begin{cases} bidī! \\ bidē! \end{cases}$	Pl. <i>bidīt!</i>
Neg. <i>na tī</i>	$\begin{cases} na tīn! \\ ma tīn! \end{cases}$	Neg. $\begin{cases} na dī! \\ ma dī! \end{cases}$	<i>na dīt!</i>

Badaḡšānī.

Madaglašti.

48.

*guftan, to say

guf(t)- : gū-, gō-, g-

guft- : gō-, gū-, g-

Present Indicative

Sg. 1. <i>mēgum</i>	Pl. <i>mēgīm</i>	Sg. 1. { <i>mīgum</i>	Pl. { <i>mīgīm</i>
		{ <i>mīgo.am</i>	{ <i>mīgo.īm</i>
2. <i>mēgō.ē</i>	<i>mēgīn</i>	2. { <i>mīgū.ī</i>	{ <i>mīgū.īt</i>
		{ <i>mīgī</i>	{ <i>mīgīt</i>
3. <i>mēgō.a</i>	<i>mēgo.an</i>	3. <i>mīgō.ad</i>	<i>mīgō.an</i>

Preterite

Sg. 1. <i>guftam</i>	Pl. <i>guftīm</i>	Sg. 1. <i>guftam</i>	Pl. <i>guftīm</i>
2. <i>guftī</i>	<i>guftīn</i>	2. <i>guftī</i>	<i>guftīt</i>
3. <i>guft (guf)</i>	<i>guftan</i>	3. <i>guft</i>	<i>guftan</i>

Imperfect

Sg. 3. <i>mēguft</i>	Sg. 3. <i>mīguft</i>
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Present Perfect

Sg. 1. (<i>guft' am</i> ? etc.)	Sg. 1. <i>guft' am</i>
	3. <i>guft' ast</i>

Pluperfect

Sg. 1. (<i>gufta būdam</i> ? etc.)	Sg. 1. <i>gufta būdam</i>
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Imperative

Sg. 2. <i>bugū!</i>	Pl. <i>bugīn!</i>	Sg. 2. <i>bigō!</i>	Pl. <i>bigō.īt!</i>
Neg. <i>na gū!</i>	<i>na gīn!</i>	Neg. <i>na go!</i>	

49.

*raftan, to go

raft- : raw-, rau-

Present Indicative

Sg. 1. <i>mērawum</i>	Pl. <i>mērawīm</i>	Sg. 1. <i>mīrawum</i>	Pl. <i>mīrawīm</i>
2. <i>mērawī (-ē)</i>	<i>mērawīn</i>	2. <i>mīrawī</i>	<i>mīrawīt</i>
3. <i>mērawa</i>	<i>mērawan</i>	3. <i>mīrawad</i>	<i>mīrawan</i>

Preterite

Sg. 1. <i>raftam</i>	Pl. <i>raftīm</i>	Sg. 1. <i>raftam</i>	Pl. <i>raftīm</i>
2. <i>raftē</i>	<i>raftīn</i>	2. <i>raftī</i>	<i>raftīt</i>
3. <i>raft (raf)</i>	<i>raftan</i>	3. <i>raft</i>	<i>raftan</i>

BadaĶšānī.

Madaglašti.

Present Perfect

Sg. 3. *rafta ast*

Pluperfect

Sg. 1. *rafta būdam*, etc. Sg. 1. *rafta būdam*, etc.

Present Subjective

Sg. 1. *birawum*, *birau.um*,
*birauwam*Sg. 2. *birawī*, etc.

Imperative

Sg. 2. *birau*! Pl. *birawīn*! Sg. 2. *bīra*, *birau*! Pl. *birawīt*!Neg. *na rau*! *na rawīn*! Neg. *na ra*! *narawīt*!

50.

*āmadan, to come

āmad- : oi(y)-, ā-

Present Indicative

Sg. 1. *mē.oiyam* Pl. *me.oi.īm* Sg. 1. *mī.oiyim* Pl. *mī.oiyīm*
(-āyam)2. *mē.oiī* *me.oi.īn* 2. *mī.oiyī* *mī.oiyīt*3. *mē.oiya* *me.oiyan* 3. *mī.oiyad* *mī.oiyan*

Preterite

Sg. 1. *āmadam* Pl. *āmadīm* Sg. 1. *āmadam* Pl. *āmadīm*2. *āmadī* *āmadīn* 2. *āmadī* *āmadīt*3. *āmad* *āmadan* 3. *āmad* *āmadan*

Pluperfect

Sg. 1. *āmada būdam*, etc. Sg. 1. *āmada būdam*, etc.

Present Subjective

Sg. 1. *bi.oiyam*, etc. Sg. 1. *bi.oiyim*, etc.

Imperative

Sg. 2. *bē.ā*! Pl. *bē.ā.īn*! Sg. 2. *bī.ā*! Pl. *bī.oi.īt*!Neg. *nēyā*!

TEXTS

SPECIMENS OF BADAΧŠĀNĪ

I

This text was the result of an attempt to explain the parable of the Prodigal Son to my informant, and get him to give a version of it in Badaχšānī. He had, however, strong views as to what would naturally occur in such a family crisis; witness the intrusion of the cousin.

Yak ādam dū bača dāšt. χatārīk bača ba pidar i χūdaš guft: "Ēⁱ pider, īsa i brāder i kalān aloi.id biko; īsa i man ham aloi.id biko."

Birāder i χatārīk kalān a guft ki: "Īsa i tū bīsyār šuda as. Mā o šumā ai yak pider hastīm, birāber mēgīrīm."

Bača i amukaš āmad o guft ki: "Īsa i mārā χāmaχā bi mā bitē (or χāmaχā bitēm) kī amuk i mā as."

(Guftan) "Sa^r bī.ā, waχt īsa i tera mētīm".

"Sa^r ham āmadīm ba mā na dādī. Mārā fan zadī. Čera fan mēzanī? Haq i mā bitē."

II

This second version of the same parable represents an attempt to get my informant to render it sentence by sentence, but by this method I had myself first to make a probable rendering and then to try to get it altered or corrected. In these circumstances the result cannot be regarded as the free and natural expression of a Badaχšānī, though it is, I believe, fairly correct and intelligible.

Yak ādamī dū bača dāšt. Bača i χatārīk ba pidar i χūdaš guft: "Ēⁱ pider, o haq i χīdam ba man bitī." Ū waχt pideraš ba dū bača i χūdaš māl i χūdaš taqsīm kad.

Bād ai čand rūz ō bača i χatārīk māl i χīdaš jam kad, ba yak mulk i dūr safar kad. Unjā māl χīdaš ba

*xuŝguzerânî*¹ talaf kad. *Waxtê kē hama's a talaf kerda bûd da ū mulk qāti saxtîn uftâ(d); î ham bisyâr tang âmad. Raft pêş i yakî az merdumân i o mulk wa ba ū şerîk şûd. Ū merd ham urâ ba jangal firistâd ki xûk i xudaş râ biçerânad.*

Dilaş xâs(t) ki hamû xurâk bi xerîm ki xûkâ mē xeran, wa ba o kasî çizî na dâd. Ba xudaş yak fikerî mēkad (or, fiker i xudaş a kad), ba xudaş guft ki: "der xâna i pider i mâ çe qad noker ki tanxâ mēgîran hastand; wa nûn i ziyâtî ham dâran wa mâ ai gişnagî mēmemberam. Âlê mēxēzam, pêş i pider i xud mērawam wa mēgum: "Ê pider, ham ba xudâ xilâfî kadam ham ba şumâ, wa loi.îq nîstam ki piser i şumâ xânda bâşam, âlê ai nokerhâ xîdat yak tarah marâ nigahdâr."

Ō waxt xêst o raft pêş i pider i xûdaş. Âlê bisyâr dūr bûd, pider i xidaş ōra dîd, ba dalaş rā.am âmad, dau.îd wa ûna ba bayal xidaş girift wa bûsa kad.

SPECIMENS OF MADAGLAŠTÎ

I

Yak merdî bûd, Daula Muhammad, raft ba kûh. Da kûh raft kat i yak nafar i dîger. Bâd xîrs ba ûnâ pêçîdaş. Ki pêçîd, ûnâ yak naser gurêxt. Xîrs hamû Daula Muhammad a bâr sâxt girê (girift) burd ba dîger jâ.a. Raft patik i ûna kand, dast a pâ i ûna kand. "Î zinda's" gufta. Ū xîsî him marda kerda ast.

Bâd raft o xîrs ba sang ki şax bē.âram da bâlâ i bâr kûnim. Bâd ū ba şax mând wa î gurêxt.

Daula Muhammad rafta ba kûh êûcahâ i palang ba kuh dîd. Câr êûca bûd. Aqb ters kerda bergaşt ba xâna. Da xâna âmad, sanâj girifta. Waxt i âftau nîmrûz da hamû tarak rasîda, hamû êûcahâ ra girifta da derûn i sanâj gerdânda as, ser i sanâj basta kerd, ba aqb gaşt, nîm i rah âmad.

¹ *xuŝguzerânî* = enjoying oneself without regard for consequences. It is hardly as strong as "riotous living".

Palang xaber šīd, āmad. Āmad ba qīšlāq qarīb šīd. Ū ham ba qīšlāq rasīda az zīr i qīšlāq aqab gašt wāstē i čūčahāš. Āwurd tīt kerd da bām der pīš i Mītaržau i Drōš. Sagahā ba hamūn čūčahā ser dādadand. Hēci pīš na šīdan ai būvi zōrāwer.

Ba unhā Mītaržau īnām kerd, ham čūčahā Mītaržau ba Drōš burd.

The narrator, Shīr Muhammad, was a poor hand at telling a story, and it was difficult to obtain explanations from him. I am not clear about the meaning of parts of the first paragraph:

- *kat* obviously means "along with", but I know nothing about the word.

pēčīdaš. pēčīd suggests "hugging", but the general sense seems to be "set upon". -*aš* probably for -*šan* and apparently ungrammatical.

bār sāxt glossed "carried".

patik glossed "eyelids", but I do not know the word.

Palik is the Kōwār for "eyelid".

χīsī probably = *χudaš rā*.

šaχ glossed *taχt i sang*.

būd. Aqb . . . MS. has bād aqb. Ba'd would be more natural than this independent '*aqab*).

tarak. I do not know whether the word is ترک or طرق nor what it means. There is Bχ. *tarak* = crack, spilt, and here the meaning might possibly be a "cleft" in the rocks.

az zīr . . . čūčahāš. There seems to be some confusion. Presumably it went back because it could not find its cubs. Otherwise omit *aqab*. "It went about on the lower side of the village (looking) for its young."

II

Yak mard būd, Dīlarām nom dāšt. Āšiq šīd, guft ki :

Būlbūl ba bāyo raft,

Nazar ber nihālo kat.

- Āhī kašīd, qâmat i Lēlī xīyâlo kad.
Dīlarām dilberī, Sangil tu kāfirī.*
5. *Dil 'amrā'te mīberī
xūd yār i mâ šawī(t).
Dāro madī, tabīb,
Mâ dārīm dard i hišq
Mâ bēh namīšawīm,*
10. *Tu badnām mīšavī.
Dīlarām dilberī, Sangil tu kāfirī.
Āmad nimāz i šām
Nē-āmad nigār i man
Yak dīda pā.as dāštam*
15. *xāb i man harāmo šīd.
Dīlarām dilberī, Sangil tu kāfirī.
Dil hamrā'te mīberī
xūd yār i mâ šawīt.
Malahim ba kūh, ū dašt ū bīyābān γarībo nīst.*
20. *Herjā birasīt, xāima zad o bârigā girift (o) hīc
γarībo nīst
Dīlarām dilberī, Sangil tū kāfirī.*

This was the only piece of verse which Shīr Muhammad could produce, and his knowledge of it seemed very uncertain. I suppose it to be a garbled form of some popular Persian love-song, and not native to Madaglasht nor even probably to Badakhshān.

The *o*'s and *ū*'s recurring throughout are presumably metrical expedients. They were pronounced as if they were part of the preceding word.

l. 4. *sangil* presumably = *Sang-dil*.

l. 14. *pā.as* presumably = *pās* of *pās-bān*.

l. 19. *Malahim* probably for *malā'im*.

γarīb here and in l. 20 perhaps means "out of place".

l. 20. Is *Dīlarām* or *Sangdil* the subject?

Birasīt probably *birasīd* = *mīrasīd* 3rd sing. imperf.

TRANSLATION OF SPECIMENS

B. I

A man had two sons. The younger son said to his father: "O father, divide off my elder brother's share (of the inheritance), and divide off my share likewise" . . .

The younger brother said to the elder: "Your share has been made too big. You and I are of one father, and we (should) share alike."

The son of his uncle came and said: "You must give me my share, for your father is my uncle." (They said): "Come to-morrow morning and then we shall give you your share" . . .

"I came in the morning" (said the cousin) "but you gave me nothing. You have fooled me. Why do you fool me? Give me my rights."

B. II

A certain man had two sons. The younger said to his father: "O father, give me that which is due to me." Thereupon the father divided his property up between his sons. Some days later the younger son gathered his belongings together and journeyed off to a distant country. There he wasted his substance in riotous living. When he had dissipated the whole of it a severe famine fell on that country and he got into great straits. He went to one of the men of that country and entered into partnership with him, and the man sent him out into the desert to feed his swine, and he was glad to eat the same food that the swine ate, and no one gave him anything.

Then he thought within himself, and said to himself: "How many servants are there in my father's house who receive pay and have more than enough of bread, while I am dying of hunger. Now I will arise and go to my father and say: 'O father, I have sinned against God and against you and I am not worthy to be called your

son, now support me in any fashion as one of your servants.'"

Then he arose and went to his father. Now when he was a long way off his father saw him, and pity came into his heart and he ran and caught him in his arms and kissed him.

M. I

There was a man (by name) Daula Muhammad, and he went to a mountain. He went to the mountain along with another man. Afterwards a bear attacked them. When it attacked them one of the two men escaped. The bear took up the man Daula Muhammad (on its back) and carried him off to another place. Then it proceeded to paw his eyelids and his arms and legs. "He is alive," it said. But Daula Muhammad pretended to be dead.

Then the bear went to a cliff (saying), "I will bring a slab of stone and put it on him (*or* put him on it)." Then while the bear was occupied with the stone the man made his escape.

(Another time) Daula Muhammad went to the mountain and saw a leopard's cubs. There were four cubs. Then he took fright and went back to his house. He came to his house and took a skin-bag (for carrying grain in), and at midday, having returned the same way (?), he caught the cubs and turned them into the bag. Then he tied up the mouth of the bag and turned back.

He had gone half way home when the leopard found out (that its cubs were missing) and came (after him). It came up to near the village. Daula Muhammad, however, had reached the village and (the leopard) went back from below the village (looking) for its cubs.

Daula Muhammad brought them and put them down on the roof in the presence of the Mehtarzhau of Drosch. They set the dogs at the cubs, but they refused to go forward because of the powerful odour.

The Mehtarzhau gave Daula Muhammad a present and took the cubs away to Drosh.

M. II

There was a man, Dilarām by name, who fell in love and said :

The Bulbul went into the garden,
 She looked at the trees.
 He sighed and thought of the form of (his) Lēli.
 Dilarām you are a lover, Stony-Heart you are an infidel.
 You carry off my heart with you ;
 Be you my lover.
 Give no medicine, Physician,
 I suffer from the pain of love.
 I will not get better, and you will be discredited.
 Dilarām you are a lover, Stony-Heart you are an infidel.
 Evening prayer-time came,
 My lover came not.
 I kept one eye on the look out.
 Sleep became unlawful to me.
 Dilarām you are a lover, Stony-Heart you are an infidel.
 You carry away my heart with you.
 Be you my lover.
 Curses (?) on the mountains and the plains and deserts
 are no strange thing.
 Wherever she came she pitched her tent and made her
 place of audience (*or* her camping-ground),
 (And) it is no strange thing.
 Dilarām you are a lover, Stony-heart you are an infidel.

BADAĶSĀNĪ AND MADAGLAŠTĪ VOCABULARIES

Order of arrangement:

Vowels :	\bar{a} , \hat{a}	Liquids	l
	a , e		m
	\bar{e}		n
	\bar{i}		r
	i	"Aspirate"	h
	\bar{o}		
	\bar{u}		
Diphthongs :	ai	<i>Note.</i> —Within the several sections indicated above the order is alphabetical, with the following modification to embrace non-alphabetic symbols:—	
	au		
	oi		
Gutturals : Explosives	q		
	k		
	g		
Spirants	χ	(1) Marked and unmarked	
	γ	vowels are treated as the same.	
Palatals :	\check{c}		
	j		
	y	(2) Other things being equal, an	
Dentals :	t	unmarked consonant precedes one	
	d	bearing a diacritical sign.	
Labials : Explosives	p		
	b		
Spirants	f	(3) b is followed by \check{c}	
	w , v	d	δ
Sibilants :	s	g	γ
	$\$$	k	χ
	z	s	$\$$
	\check{z}	z	\check{z}

BADAĶSĀNĪ VOCABULARY

\bar{a} , \hat{a}	$\hat{a}l\bar{e}$, now ; $ham\bar{i}$ $\hat{a}l\bar{e}$, this very moment
$\hat{a}b$; $j\bar{u}$ i $\hat{a}b$, water-channel,	
v. au	$\hat{a}mad$ - : $oi(y)$ -, $\hat{a}(y)$ -, to come
$\hat{a}ber\bar{u}$, - \hat{a} , eyebrow	$\hat{a}runj$, elbow
$\hat{a}dam$, man	$\hat{a}saq\bar{a}l$, headman, minor official
$\hat{a}ft$ - : ? to obtain, find ;	$\hat{a}si.\hat{a}b$, $osi.\hat{a}b$, mill
$\$ur\bar{i}dam$ $\hat{a}ftama\$,$ I searched	$\hat{a}sm\bar{a}n$, sky
for and found it	$\hat{a}sp$, horse (common) ; ner $\hat{a}sp$, stallion
$\hat{a}ftauras$, morning	$\hat{a}sta$ $\hat{a}sta$, slowly
$\hat{a}l\bar{a}\check{c}ab\bar{a}f$, ? $ust\bar{a}$ $\hat{a}l\bar{a}\check{c}ab\bar{a}f$,	$\hat{a}st\bar{i}n$, sleeve
master weaver	

âtiš, fire

âwurd-: *âr-*, to bring

a

abdah, seventeenth

aftâd, seventy

ahmaq, stupid

aka (*aga*?), "*arbâb*," master

aχ, ice; *au^waχ bast*, the water froze

aχîr ferdâ, the day after the day after to-morrow

alaušâ, jaw

aloi.id, separate, apart; *aloi.id k.*, to separate, divide off

ama, paternal aunt; *bača i ama*, cousin

ambûr, pincers

amî, *hamî*, pron. and adj. this same, this very (one); *kî bûd ke hamîna zadî*? Who was this person whom you beat? *Kî bûd ke hamîna ba šumâ gufta bûd*? Who was it had told you this?

amu, *hamû*, pron. and adj. that same, that very (one), that; *amû asp a mēχâham*, I want that horse; *amûna didam*, I saw him

amuk, paternal uncle; *bača i amuk*, cousin

anâr, pomegranate

angišt (*û*), charcoal

angûšt, finger after, behind him

aqab, *aqib*, behind (adv.); *ba aqab*, *i ô*, after, behind, him.

aqel, intelligence, sense; *bâ aqel*, intelligent; *bē aqel*, stupid

arbâp, headman; *qüşlâqî arbâp*, village headman

arra, saw

arzan, a kind of grain, millet(?)

as, v. *ast*

asli, original; *asli watan i tâ az kišâ'st*? Where is your original home? Where do you hail from?

asp v. *âsp*

ast-, pres. base of v. to be

as, *ast*, is

astai? how? in what manner?

astai az Faizâbâd âmada ē?

How have you come from

F.?; *astai basta ī*? How have you shut (it)?

-aš, his, her, its; him, her, it

aštâd, eighty

az, v. *ai*

azî, down, downwards(?); *ser*

i azî = downwards

aždah, eighteen

ē

ēla, loose; *ēla k.*, to loosen, let go, open, undo; *ēla š.*, to become open, etc.

ēzâr, trousers, pyjamas

ēzum, firewood

ī

ī, adj., this

īmrūz, v. *imrūz*

īnjā, here

īrā, pron. (acc.) this

īsa, share, portion, share of inheritance

īstād- : ēs(t)-, to stand, stay ;
m'ēstē ya mērawē? will you
stay or will you go away ?
qarār bē.es = stand still

i

i (iṣāfa), of, connective between
noun and adj.

imrūz, to-day

imsāl, this year

istād-, v. *īstād-*

ō

o, and ; mā o šumā, you and I ;
āmad o guft, he came and
said

ō, v. *ū*

ōrā, pron. (acc.) him, that (one)

osi.āb, v. *āsi.āb*

ū

uft-, v. *pert-uft-*

ustā, craftsman

ustuyān, bone

ū (ō), ūn, pron. he, she, it ;
adj. that ; pl. ūnā, pron. they

ai

ai, az, from, of, belonging to ;

hamī asp az χidīm ast, this

horse is ours, this is our horse

ain i ēašm, pupil of the eye

au

a.ū, water ; a.ū i garm, warm

water ; a.ū i jūš, boiling
water

aur, cloud

aurat, -hā, woman

oi

oi.īn, iron

oi.īnda, coming, future ; sāl i

oi.īnda, next year

oi.īnger, blacksmith ; ustā i

oi.īnger, master blacksmith

q

qaimāχ, cream

qālīn, "gilīm," woven rug

qalwā, plough ; qalwā k., to
plough ; ī zamīn a qalwā
ka, plough this land !

qarār, fixed, steady ; hamūnjā

qarār bē.es, stand still there

qarīb, near

qišlāq, qušlāq, village, settle-
ment ; qišlāqī arbāp, village
headman

quwat, strength

k

kābūt, blue

kad-, v. *kerd-*

kāh, straw

kai ? when ?

kāk, (1) kāk i pā, leg above
ankle ; (2) dry

kalān kalān, big, great

kalapā, sloping down, downhill

kalau.ūr, sights of a gun

kalb, steep
kam, little, small (in quantity)
kamer, cliff
kamter, less
kand- : *kan-*, to dig
kandâq, stock of a gun
kâr, *kâr*, business, work, act
kârd, knife
kašîd- : *kaš-*, to draw, pull
kâšt- : *kâr-*, to sow
karuk, "chikor," red-legged hill
 partridge
kaulēs, ladle
kauš, shoes
kè, *ki*, *ke*, (1) conj. (corresponding in use to O.C.P. *kih*), that, so that, in order that, etc.; *man fârîdam ke hamî kâr a bekenem*, I wanted to do just this thing (this is just the very thing I wanted to do). (2) quasi rel. pron., who, whom, that; *hamû šaxs ast kè dîna rûz âmada bûd*, it is the same man who came yesterday; *hamû šaxs ast kè ôrâ dîna rûz zadam*, it is the same man whom I beat yesterday
kerd-, *kad-* : *kin-*, *kün-*, *ken-*, *kèn-*, to do
kèrra : *kèrra i asp*, foal
kerta, shirt
kerwās, cotton
ki, v. *kè*
kî ? who ? *hamî asp az kî*

χerîdî ? from whom did you buy this horse ?
kišâ ? where ? *ai (az) kišâ* ? whence ?
kîšt, *kûšt*, sowing, cultivation ;
kišta zâr, cultivated ground ;
kišta zâr k., to cultivate
kittasag, shepherd's dog
kō^w, *kû*, mountain
kôt, coat
kūčûk, puppy
kudâm ? *kudâm* ? adj. or pron., which ? which one ? *kudâm šaxs bûd ki ba šumâ guft* ?
kuluχ, thick, stout
kûm, pillow ; *kûm i kûrpa*, *kûm i lēf*, pillow and quilt (?) ;
i, probably for *o* = and
kûnda, log, trunk of a tree
kûrpâ, quilt
kursî, chair
kurûr, crore
kûtâ, short

g

gadîk, ewe
ganda, bad ; *âdam i ganda*, a bad man
gandam, wheat
gardan, neck
gašt- : *gerd-*, to go about ;
časpân gašta bē.â, come back quickly
gau (gâv), cow, pl. *gauwân* (cattle) ; *mâda gau*, cow ;
berza gau, bull ; *gau râ jûšîd*, she milked the cow

germ, garm, hot
germī, heat
gīlām, knotted carpet
gīr: *ba gīraš k.*, to catch it
 or him; *gīr na ka*, don't
 delay (?)

girēwān, collar of coat
girift:-*gīr*, to seize; *dauraš*
giriftand, they surrounded
 him (or it); *jīlāv girift*, v.
jīlāv

gišna, hungry
gōsāla, calf
guft:-*go-*, (*g-*), to speak, say,
 tell

gūl, flower; *gūl i gulāb*, rose;
gūl i sūrī, rose

guldār, embroidered

gulū, throat

gurēxt:-*gurēz*-, to run away
gūsfaṇd, sheep; *mādagūsfaṇd*,
 ewe; *ner gūsfaṇd*, ram

gūš, -*ā*, ear

gušāt, loose

gūšt, flesh, meat

guzašt:-*guzār*-, v.i. to pass by;
 v.t. to leave put down

X

χāb, sleep; *χāb k.*, to sleep

χaber, news, information

χaima, tent

χākisterī, grey

χāla, maternal aunt; *bača i*

χāla, cousin

χālī, empty

χāmaχā, willy-nilly; *χāmaχā*
ba ma bitī, you must give it
 to me; *man ferdā χāmaχā*
mērāwum, I will certainly
 go to-morrow, I shall have
 to go to-morrow

χāna, house

χānd:-*χān*-, to sing, read

χandīd:-*χand*-, to laugh

χanjer, dagger

χarāv, thin (of animals, etc.),
 in poor condition

χāst:-*χō(y)*-, *χā*-, *χāh*-, to wish,
 want; *man χāstam ki hamī*
kāra bekenem, I wanted to
 do this; *sē ta gūsfaṇd mē-*
χāham, I want three sheep

χasta, tired

χau, cf. *χāb*; *raχt i χau*, bed-
 clothes

χauwānd:-*χauwān*-, to make
 lie down

χerīd:-*χer*-, to buy

χert, *χurt*, a weight (?)

χēst:-*χēz*-, to rise, stand up

χetārīk, *χetārīk*, (*χertārīk* ?),
 small, little

χō.er, -*ā* (-*ān* ?), sister; *bača i*

χō.er, sister's child

χō.erzāda, sister's child

χūb, good

χūd, *χīd*, self; *χūdam*, my-
 self; *χūdat*, thyself; etc.

χūk, pig

χūn, blood

χunak, cold

χürd- : *χür-*, to eat
χuftan, early night, bedtime

γ

γalla, grain
γau.omū, kind of grain (?)
γaus, thick (as of a stick)
γenān, colt
γerīb, strange

č

čâbuk, quickly, swiftly
čâdêr, *čâdîr*, sheet, veil, head-cloth
čakman, cloak, "choga"
čand ? how many ? how much ?
čand, (1) so, *čand kalân bûd kè burdan na tonistam*, it was so big I could not carry it away ; (2) a certain number of, some ; *bâd ai čand rûz*, after some days
čapdar, *čabdar*, window
čâqû, small knife
čâr, four ; *čâr čâr bigîr*, take four of each
čârdah, fourteen
čârmarz, walnut
čarând- : *čarân-*, v.t. to cause to graze, pasture
čarîd- : *čar-*, v.i. to graze
časpân, quickly, without delay ;
časpân gašta bē.â, come back quickly
časpând- : *časpân-*, v.t. to make stick, adhere

časpîd : *časp-*, v.i. to stick, adhere

čâšm, eye ; *pušt i čâšm*, eyelid
čâšt, later morning ; *nân i čâšt*, breakfast

čê ? *čê* ? adj., what . . . ? *čê hawâl dârin* ? how are you ? (= what state of affairs have you ?) ; *čê târ* ? how ? in what way ?

čêrâ ? *čêra* ? why ?

čermger : *ustâ čermger*, leather-worker (?)

čî ? pron. what ? *û čî mēguft* ? what was he saying ? *šumâ čî mēgîrîn* ? what are you taking ? *čî guf(t)* ? what did he say ?

čîl, *čel*, forty

čimča, spoon

čînâr, chenar tree

čînd- : *čîn-*, to pluck, gather

čîz, thing

čûb, wood, stick

čuča i mery, chicken

čuk, straight, upright (?) ; *čuk bē.es*, stand straight

čukîd-, *čikîd-* : *čuk-*, *čik-*, to hammer, pound, hammer in ; *mēxa bučuk*, hammer in the nail

j

jâ, place

jâla, hail (my MS. is uncertain and *žâla* might be read, but

the probability of *jāla* is increased by the Madaglašti form *jōla*)

jān, life; *bē jān*, weak

jau, barley

jauwārī, maize

jēp, pocket

jēwuk, pocket

jīger, liver

jīl, v. *jūl*

jīlau, *jīlāv* (reins, bridle);

duzd ser i rāh jīlau.išōn

giriftan, robbers waylaid them, held them up

jū, *jūb*, channel; *jū i āb*, stream; *jū i kalān*, big stream; *jū i ketārik*, small stream

jūbār, irrigation channel

jūl, *jīl*, blanket

jumbīd-: *jumb-*, v.i. to shake

jumbānd-: *jumbān-*, v.t. to shake

jūrāp, socks

jurγāt, curds

jūš, boiling; *au i jūš*, boiling water; *jūš āmadan*, v.i. to boil

jūšīd-: *jūš-*, to milk; *gāv rā*

jūšīd, she milked the cow

jūšōnd-: *jūšōn-*, v.t. to boil

Y

y (for *ī* between vowels), this, these; *ai-y-aspā kudāmsūn mīgīrīn?* which of these

horses are you going to take?

ya, (either) or

yak, one; *yakī nīm* (*rūz*), a (day) and a half

yakī, a single one; *pēš yakī*

būt ālē do šut, formerly

there was one, now there are (have become) two

yāzdah, eleven

T

ta, particle used after numerals;

do ta bigīrīn, take two; *sē*

ta gūsband mēšūram, I want

three sheep; *sē ta sē ta betī*,

give three to each

tā (1), a form of *tū* in the oblique cases: *qišlāq i tā*, your village

tā (2), up to, till: *tā dīna rūz*, up to yesterday; *ai pār sāl tā ālē*, from last year up to the present time

taya, maternal uncle; *bača i taya*, cousin

tai, inside; *ba tai i sandūq*, in the box; *tai i jēp*, in the pocket

takīya, pillow

taχta, plank

talabīd-: (*talab-*?), to demand, seek in marriage; *Īsāq ai Mādaubīd duχter talabīd*, I. asked M. for his daughter in marriage

tâlê = *tâ âlê*, up till now

tang, tight

tânist- : *tân-* (or vowel *â*, *o*),

to be able, can; *čand kalân*

būd kēburdan (or *werdāštan*)

ne tonistam, it was so big

that I was unable to carry

it (or carry it away); *âlê*

namētānam birawam or *âlê*

raftan namētānam, I cannot

go now; *dīna rāz na tānis-*

tam birawam, I was unable

to go yesterday; *natānistum*

ki bē.āyam, I was unable to

come

tāq, room

tāqīn, peaked cap worn inside

a turban (Indian, "Kullah")

tār, manner; *čē tār basta ī?*

how have you tied it?

taraf, direction; *ba kudām*

taraf mērawē? in what

direction are you going?

tarsīd- : *tars-*, to fear, be afraid

tāzī, hound

tēz, quick, swift

tigma, button

tīng, steep

tīr, beam, rafter

tišna, thirsty

toi.ī, under, underneath; (*kūm*)

toi.ī ser mīkunē, you place

(the pillow) under your head

toi.ī, young foal; *māda toi.ī*, f.,

ner toi.ī, m.

tū, to, thou

tufang, rifle; *tufang a zadam*,

I fired the rifle

tufangča, pistol

tuχm, *tiχm*, (seed?); *tuχm*,

i mery, hen's egg

-tum, *-tī*, v. *dād-* : *t-*, to give, etc.

tūt, mulberry

d

dād- : *t-*, to give

dāh, ten

dahān, mouth

dahum, tenth

dālān, verandah

dandān, tooth

dānist- : *dān-*, to know

daraχt, *-ā*, tree,

dast, hand, arm; *band i dast*,

wrist

dastak, small beam

dastār, sort of turban; *dastār*

i safed, white turban

dāšt- : *dār-*, to have, possess;

3rd sg. *dāra*, is, there is;

īnjā hēcī sang na dāra,

there are no stones here

daur, round about; *daur i*

χāna, round about the

house; *dauraš giriftand*,

they surrounded it (him);

daurmadaur, round about.

dēg, v. *dēk*

dēk, *dēg*, cooking-pot

dexter, daughter, girl

der, door

- derând-* : *derân-*, *deron-*, v.t.
 to tear
derûn, women's quarter's, private part of a house
dewâl, wall
dîd- : (*bîn-* ?), to see
dîger, other, additional; *êand rûz i dîger bâz mērawē?* in (i.e. after) how many more days will you go back again?
dîna rûz, yesterday
dînyâ, world
do, du, two
dūγ, buttermilk
dūxt- : *dūz-*, to sew
duxter, vide *dexter*
dül, heart
dūmād, son-in-law
dumba, sheep's tail; *rauγan i dumba*, mutton-fat
dūr, far, distant
durâz, long, tall; *âdam i durâz*, tall man
durōγ, lie, untruth
duyum, second
duzd, duz, robber, thief
dwâzdah, twelve
- P
- pâ*, foot, leg
paga, early morning, to-morrow morning
pahlawân, strong, powerful (physically); *bisi.âr âdam i pahlawân ast*, he is a very strong man
paidâ k., to find, procure
paitauwa, leg-bandages, putties
paχt- : *paz-*, to cook
pām, wide, broad
pânj, five
panja : *panja i dast*, the open hand, finger, first finger; *panja i pâ*, the foot, toes; *šâh panja i kalân*, the second finger
panjâ, fifty
pânzdah, fifteen
pārčam, fringe of hair on forehead
parîd- : *par-*, to fly
pâr sâl, last year; *pâr sâl pas âmadam*, I came back last year
pas, adv. : (1) after (of time); *pas az ū*, after that; *pas ferdâ*, the day after to-morrow; (2) back (of place)
pas i pâ, back of ankle
past, low-lying, low, mean (?); *âdam i past*, an ill-bred (?) man
pâšna, heel
patûk, a kind of grain
pērâr sâl, the year before last; *pēš pērâr sâl*, the year before the year before last
perê rûz, *perîrûz*, the day before yesterday; *pēš perê rûz*, the day before the day before yesterday
pertuft- : *pertâ-(-oi-)*, to throw,

fling down; *mīpertoiyum*, I throw down; *bipertā!* throw down! (Equated in meaning with Mn.P. *andāχtan*. With *pert-* cf. Mn.P. (dial.) *part kērdan*, to fling away; *part šudan*, to fall down. If the B. forms given are correct it would seem that a transitive meaning has been conferred on an intransitive form, at least in the past base.)

pēš, adv. (1) forward, in front, to (of persons); *pēš i ō raftam*, I went in front of him, or I went to him; (2) before (time), formerly; *pēš az ū*, before that; *pēš yakī būt*, formerly there was one; v. *perē* and *pērār*

pēšānī, forehead

pēšin, early part of afternoon

pī.āz, onion

pīder, -ā, father

pīser, -hā, son

pōu, quarter; *sē pōu*, three-quarters; *nīm pōu*, one-eighth

poi.angī, lowland; *qišlāq i poi.angī*, a village in the low-lying land, plains

poi.yān, *pōi.ān*, down, downwards; *ai koh poi.ān āmad*, he came down from the hill

pōst, skin

(?) : *pōš*, to sow (?); *i zamīn qalwa kada bipōšim*, let us sow this ploughed land
puχta v. *paχt-*; *puχta bugo* = *rāst bugo!* speak truly, speak the truth!

pursīd- : *purs-*, to inquire
pušt, back; *pušt i bāng* (on the top of the roof)

pušūk, -ān, cat

pūr, full

b

ba, to, at, in, into

bača, -hā, child, boy

bad, evil, bad; *badter*, comp. of do.; *batterīn*, superl. of do.

bād, after (time); *bād az ū*, after that

bād, wind

Badaχšān, country of Badakhshān

Badaχšī, *Badaχšānī*, of or belonging to Badakhshān, Badakhshānī

badan, body

bāft- : *bāf-*, to weave

baitāl, mare

baitālā, 2-year-old filly

bāχ, garden with big trees

bāχā, garden (small trees)

bāχt-, *boχt-* : *bāχ-* : (1) to lose (a game, etc.)(?); (2) to weave (clerical error for *bāft-* : *bāf-* ?)

- bâlâ*, above; *rû ba bâlâ*, upwards
bâlâ i, on top of, upon
bâlâgî, upland; *qışlâq bâlâgî*, a village in the mountains
bâm, roof
band, joint; *band i dast*, wrist; *band i pâ*, ankle
bâng, bâng, roof, v. *bâm*
bâqila, pl. *bâqilâ*, bean
barâbar, *birâber*, level, equal, alike, sound, in good order; *mijâz i şumâ barâbar* as? are you in good health? *barâbar mēgîrîm*, we shall take (shares) alike, share equally
bârân, rain
barg, leaf (of tree)
bârîd - : *bâr-*, to rain, to fall (of rain, snow, etc.)
bârîk, thin (as rod), narrow
barra, lamb
bâş-, v. *būd-*, may be
bast- : (*band-*?), to tie, fasten
batta, separate; *bişî batta*, sit separate, apart
batterîn, superl. of bad
bâz, again
bâžgî, -*ân*, kitten
bē, without, lacking in, *bē quwat*, weak; *bē jân*, weak, feeble; *bē aqel*, stupid, foolish
bēd, willow
bēdâr, awake, wakeful, on the watch
bēhter, better
bēhterîn, superl. of last; best
bēχ, root
bēχt- : *bēz-*, to sift
bēl, spade, shovel; *bēl z.*, to dig
bēla, gloves
bēmâr, ill, sick
ber, chest, breast
berf, snow; *berf bârîd*, it snowed
berînj, brass
beroi i, for the sake of, for
bērûn, men's quarters, public part of a house
berzagau, ox, bull
biča, kid
bilaxša, thin (?); *âdam i bilaxša*, a thin man (?)
bînî, nose
birâder, -*â*, *brâder*, brother; *birâderzâda*, brother's child
birqa, woman's veil
bîst, twenty
bîstum, twentieth
bisyâr, *bisi.âr*, very
bižîlak, joint; *bižîlak i dast*, wrist; *bižîlak i pâ*, ankle
boi.îs, reason, cause; *boi.îs i çe î kâr a kadî*? for what reason (i.e. why) did you do this?
boi.îst (pret.), *bâ^{ad}*, *bât*, *boiyad* (pres.): it is necessary that; must, ought to (impers.); *imrûz bâ^{ad} birawum*, I must go to-day; *bât şumâ*

ī kār a bikunīn, you must do this; *nemīboiyad ki birawī*, you mustn't go, you need not go; *šumā ra na boi.ist kē ī kār a šumā bikunīn*, you should not have done this

brinj, berinj, rice (cleaned)
būd-, to be (pret. base); *būd*,
būt, 3rd sg. pret.; subj. base,
bāš-

buland, high

būr, grey (?)

burd- : *ber-*, to carry away

burīd- : *bur-*, to cut, cut off

burūt, moustache

büz, goat; *māda büz*, f., *ner büz*, m.

f

fan, deceit, trick; *mārā fan zadī*, you tricked me, gulled me

fārīd- : *fār-*, *för-*, to wish, want, intend; *man fārīdam (mēfāram) kē hamī kār a bekenem*, I wanted (want) to do this; *ālē mēfāram ki birauwam*, I want to go now; *imrūz dil ī mārā (sic) namīfāra*, I have no desire (for it) to-day

ferbē, fat

ferdā, to-morrow; *pas ferdā*, the day after to-morrow
ferš; *ferš ī zamīn*, floor

firistād-, (pres. base ?), to send
fulān, such and such; such and such a person

fulāt, steel

furōxt- : *ferōš-*, *ferūs-*, to sell

w

wāda ī werdī, night-time (between *χuftan* and *nīm ī šap*)

wāguzār k., to make over to

waxt, time

-wārī, like, resembling; *misl ī sagwārī mānd*, it resembled a dog

wāskat, waistcoat

watan, native country

wazmīn, heavy

werdāšt- : *werdār-*, to take up, carry away, remove; 1st pers.sg.indic., *wermīdāram*; 2nd sg. impv., *werdār*

werdī, glossed *χau*; v. *wāda* but perhaps connected with *wird*

wērā, gums

s

sabuk, light (of weight)

sad, hundred; *du sad*, two hundred

sadā, noise

sāf, clear, bare

safēd, white

sag, -*ān*, dog; *māda sag*, -*ān*, bitch; *ner sag*, -*ān*, dog, m.

saxt, hard; *saxt bē.ā*, come quickly (?)

sâxta, *sâxt* ; *čī sâxta âmada*
ī ? how have you come ?
bâ čī sâxt mērawē ? how
 are you going to go ?
 (Apparently perf. pc. act.
 and verbal noun of Mn.P.
 vb. *sâxtan* : *sāz-*, to make,
 arrange, which in M.C.P. may
 also mean "to get along with,
 agree with", or "to make
 fraudulently", cf. *sâxtagī* =
 fraud, swindle. The B.
 idiom above has probably
 something of the force of
 the Eng. "manage" as in :
 "How did you manage to
 come ?" "How will you
 manage to go ?")

sâl, year
sallah, (a sheet of cloth,
 "čādīr"); turban, "*lungī*"
sandalī, chair
sang, stone; *sang i osi.âb*,
 millstone
sanglâχ, stony
sa^{ar}, morning
sauz, green
sâz k., to make, fashion
sē, *sē*, three
ser, *sar*, head; *ser, sar i . . .*,
 on top of, on upon, end
 of . . . ; *ser i mēz*, on the
 table; *sar i rāh*, on the road,
 on the way; *ser i zulfa*
mībura, he cuts, trims, his
 hair

serd, cold; *šau serd χērdīm*,
 we were (or caught) cold at
 night; *dastam serd kerda*
ast, my hand has got cold
sē.ū, apple
sēyum, third
sēzdah, thirteen
sī, thirty
sī.â, black
sīχ, (skewer?), cleaning-rod of
 rifle
sipârīd- : *sipâr-*, to entrust to,
 commit to
sīper, shield
sīperz, spleen
sīrχ, red
sīyum, thirteenth
soxt- : *sanj-*, v.t. to weigh
sōxt- : *sūz-*, v.i. to burn
sup, *sub*, morning
sūrī, (red ?); *gūl i sūrī*, rose
sutūn, pillar
suzând- : *sūzân-*, v.t. to burn

š

šāh, (king); *šāh panja i kalān*,
 the second finger
šahr, town, city
šâχ, branch
šâχs, person, individual, per-
 sonage
šâlī, paddy, growing rice
šām, evening, nightfall; *nân*
i šām, evening meal
šamšēr, sword

šând- : *šan-*, to cause to sit,
seat, place

šânzdah, sixteen

šap, night, v. *šau*

šas(t), sixty ; *šast o yak*, sixty-
one ; *šastum*, sixtieth

šast, thumb

šaš, six

šau, *šab*, *šap*, night

šauher, husband

šikâf k., v.t. to split

šikast- : *šikan-*, v.t. and v.i. to
break

šikam, stomach, belly

šinauwîd- : *šinauw-*, to hear ;
bišinau, hear, listen ; *mēši-*
nauwum, I hear

šîr, milk

šîš, lungs

šîšt- : *šîn-*, to sit, sit down ;
mēšînam, I sit ; *šîštam*, I
sat ; *bišî*, (sg.), sit down !
bišînin, (pl.), sit down !

šōna, shoulder

šud- : *šaw-*, to become, be
accomplished

šudagî (noun from *šuda*, p.pc.
of *šudan*), coming into
existence, v. *nau*

šumâ, pl. you

šumârîd- : *šumâr-*, to count
-šûn, (enclitic), them, their

šûrîd- : *šûr-*, to seek, search
for, want ; *bišûr paidâ ko*,
search for and get it ; *šûrî-*
dam âftamaš, I have sought

for and got it ; *sè ta gûsfand*
mēšûram, I want three sheep

šûšt- : *šû-*, to wash ; *bišû'm ya*
na šû'm ? Should I wash (it)
or not ? *Bušû's !* wash it !

Z

zad- : *zan-*, to strike, beat

zâmîn, earth, ground, land

zan, wife

zarûr, necessary

zerdâlû, apricot

zêr i, under, beneath, below ;

zêr i kursî, under the chair

zert, *zerd*, yellow

zîna, staircase, steps

zîrâk, clever, smart

zoi.îd : *zoi(y)-*, to give birth to

zorâwer, strong, powerful

zulf, long hair (human)

zuwân, tongue

Ž

žâla (?), v. *jâla*

L

lak, lakh, 100,000

lakûk, *likîk*, finger ; *lakûk*,

likîk i xetârik, little finger

langârî, big dish

lau, *-â*, lip

lêf, probably = *lihâf* ; *kûm i*

lêf, pillow and quilt (?),

bedding

lenj, cheek

likîk, v. *lakûk*

lingî, "*lungi*," a head-dress

līst- : *lēś-*, to lick

lišm, thin (as of paper, etc.)

lūla, tube ; *lūla i tufang*, rifle barrel

m

ma, (1) neg. part. with imprv., cf. also *χāmaχā*, nolens volens ; (2) part., cf. *daur-madaur*, round about

mā, we

mādar, -ā, (-ān ?), mother

māda, female ; *māda gau*, cow ; *māda buz*, she-goat

maidikik, *maidikak*, small ; *kū i maidikik*, small hill ; *qisīlāq i maidikik*, small village

māl, property ; *māl i man as*, it belongs to me

mālīd- : *māl-*, v.t. to rub

man, I

mānd- : *mān-*, (1) v.i. to stay ; v.t. to leave, place ; *bānīm* = *bimānīm*, shall we put (it) down ? *Hamānjā māndu-mašo χēstum o raftam*, I put it down there and got up and went off

mānd- : *mān-*, (2) v.i. to resemble ; *mislī sagwārī mānd*, it resembled a dog

mānja, bedstead

maska, butter

merdum, people

merry, fowl

mēχ, nail, peg

merd, -ahā, man

mezd, *mezā*, wages

mī.ān, *mī.āñ*, (1) small of the back, waist

mī.ān i, (2) prep. in the middle of, among ; *mī.ān i merdum*, among the people

mijāz, health ; *imrūz mijāz i šumā barābar as ?* are you well to-day ?

mīs, copper

misl i, like, resembling

mōza, long leather boots

mū, hair

mūbandak, plait of hair ; *mūbandak bāftan*, to plait the hair

muloi.im, soft, gentle

murd- : *mber-*, to die ; *mēmbera*, he is dying ; *mēmberīm*, we are dying

muža, eyelash

mūžūk, kind of pulse, or bean

n

na, *nē*, neg. part. ; *namētānam*, I cannot ; *pēš nē-y-ā*, don't come forward

-*na* (?) form of the accusative ending (?)

nā, *nā i osi.āb*, water-lead of mill

nafer, person, individual

nāχūn, nail (finger or toe)

nān, *nāñ*, *nō*, bread ; *nān i čāst*, morning meal ; *nō*

i nīmrūz, midday meal;
nān i šām, evening meal
nāšpōtī, pear
nau, v. *nū*; *nau-šudagī*, of
 recent origin
nawad, ninety
naz(d), to (of persons); *naz(d)*
i ō raftam, I went to him
nazdik, near
ner, male; *ner buz*, he-goat;
ner āsp, stallion; *ner sag*,
 male dog
nīm, half; *nīm rūz*, midday;
nīm i šap, midnight
nīma, half-full
nīmāz i dīger, later afternoon
nū, recently; v. *nau*
nu^h, nine
nū.um, ninth
nūzdah, nineteen

R

raft-: *raw-*, *rau-*, to go
rag, vein, tendon; *rag i pas i*
pā, tendo Achilles
rāh, road
raxt; *raxt i xau*, bedding, bed-
 clothes
rān, thigh
randa, carpenter's plane
rang, ibex
rasānd-: *rasān-*, to cause to
 arrive, to cause to reach
rasīd: *ras-*, to arrive, reach
rāst, correct, true
rēxt-: *rēz-*, to pour out, spill

rēša, root, roots
rikāwī, *rikābī*, dish, plate
rīš, beard; *rīš i safīd*, grey-
 beard, elder man
rīšt-: *rēs-*, to spin
rōda, entrails
rōyan, ghee, grease; *rōyan i*
zerd, clarified butter, ghee;
rōyan i dumba, mutton fat
 (for cooking)
rū, (face, surface); *rū i mēz*,
 on the table; *rū bā bālā*,
 upwards, uphill
rūd xāna, river
ruft-: *rū-*, to sweep; *ruftum*,
 I swept; *mēru'm*, I sweep
rūpī.a, rupee
rūz, day

h

haft, seven
hālē, v. *ālē*, now
ham, 'am, also
hamānjā, *hamūnja*, that same
 place, that very place, there
hamī, adj. and pron., this same,
 this very, this; v. *amī*
hamī ālē, this very moment;
 just now
hamū, adj. and pron., that same,
 that very, that; v. *amū*
haq, rightful claim, rights, dues
hast-, 'ast-, pres. base vb. to be
hašt, eight
hawā, air, atmosphere; *bis yār*
hawā ī garm ast imrūz, it
 is very hot to-day

<i>hawâl</i> , circumstances; <i>čè hawâl</i>	<i>hēčī</i> . . . <i>sang na dâra</i> ,
<i>dârîn</i> ? how are you ?	there are no stones here
<i>hazâr</i> , thousand	<i>herčè</i> , whatever
<i>hēčī</i> . . . (<i>na</i>), not any; <i>inǰâ</i>	<i>hušl.âr</i> , clever

MADAGLASHTI VOCABULARY ¹

ā, â

āberū, eyebrow
âdam, -*hâ*, man
āftau, sun; *āftauras*, sunrise,
early morning; *āftau čâšt*,
forenoon; *nūn i āftauras*,
early morning meal; *āftau*
nîmrūz, midday
âhân, *âhon*, iron
† *âhī* ², sigh
• *âlē*, *âlī*, now
âmad- : *oi(y)*-, to come
âranj, elbow
âsi.âb, mill; *jūbâr i âsi.âb*,
mill-stream; *sang i âsi.âb*,
millstone; *nau i âsi.âb*,
water conduit, pipe to mill
âsmân, sky
âsta, slowly; *âsta na ra*, don't
go slowly
âstīn, sleeve
âšiq, adj., in love; noun, lover
âteš, fire
āv, *au*, water; *āv i germ*, hot
water; *au i serd*, cold water
âwurd- : *âr*-, to bring

a

abdah, seventeen
agar, if; *agar bîmârī šawad*,
if there should be illness
ai, v. *az*
ajai.īb, adj. strange, peculiar
akšâhi ? from where ? *akšâhi*
sadâ i kamân âmad ? where
did the report of the rifle
come from ?
alaxša, jaw
ambūr, pincers
amuk, paternal uncle
anâr, pomegranate
angišt, charcoal
angūšt, finger, toe; *angūšt i*
pâ, toe
aqab, behind; *ō ai aqab âmad*,
he came behind (them); *ūnâ*
ba aqab i ō raftan, they went
after him; *ba aqab gašt*, he
went back
aranda, plane
arqa, back of shoulders
arrah, saw
asaqâl, headman, "kadχudâ"

¹ For order of arrangement *v. supra*, p. 174.

² The sign † before a word indicates that it has been recorded only in the piece of verse printed at the end of this article.

asp, -ā, horse

-aš, his, her, its; him, her, it

ašterē, *ašterī*? how? *ašterē*

basta karda īd? how have
you tied it? *ašterē biban-*
dīmaš? how are we to tie it
up?

az, *ai*, from, of, belonging to

aždah, eighteen

ī

ī, (1) adj. pron. this; adj.
these; *ī daraχt*, this tree; *ī*
aspān, these mares

-*ī*, (2) 2nd sg. enclitic of verb
to be, thou art

īnā, *īna*, pron. pl. these; *ai*
īnā dū tā bigīr ba χūdat,
take two of these for your-
self; *īnā ai kī an*? whose
are these?

īnām, present, gift, reward;
ba ūnhā īnām kerd, he gave
them a reward

īrā, pron. obl. sg., this, this one;
īrā bai man bidē, give this
one to me

īstād : *īst*-, to stand, stand
still, halt; *b'īst*, halt!
m'īstam, I stand

īstāda, standing; *čēra īstāda i*?
why are you standing?

i

i (*ižāfa*), of; connective be-
tween noun and adj.

imrūz, to-day

imsāl, this year

imšau, to-night

o

ō, *ū*, he, she, it, that; v. *ū*

ū, u

ū, *ō*, (1) adj. that; *ū daraχt*,
that tree; (2) pron. 3rd
pers., he, she, it, that one
uftād : *uft*-, to fall; *m'iftē*,
you will fall

-*um*, (1) adj. pron. 1st sg.
enclitic, me, my; *tangum*
na kun, don't worry me;
dastum, my hand

-*um*, (2) 1st sg. pres. enclit. vb.,
to be, I am; *tangum*, I am
in difficulties

ūnā, *ūnhā*, pron. 3rd pl. they,
those

ustā(d), ironsmith

ai

ai, v. *az*; from, of, belonging
to; *ai pārīna*, from last
year; *īnā ai kī an*? whose
are these?

au

au, v. *āv*

aurat, woman, wife

q

qai; *qai k.*, to vomit

qalbīs, large dish for washing
(meat?) in

qālīn, "gilim," woven carpet

†*qāmat*, figure, stature

garīb, near
qīmat, price
qišlāq, village
qubā, button
quwatī, strong, powerful

k

kābūt, blue
†*kāfir*, unbeliever, non-Muslim
kafš, shoes
kah, broken straw, "bhūsa"
kai? when? *i xabera kai ba i*
tū dādand? when did they
give you this news?
kalān, big, large, great; *kalān-*
ter, bigger, etc.
kalapā, downwards
kalau.ur, rifle sights
kam, *kām*, little, small (in
quantity)
kamān, rifle; *kamān i kuta*,
short rifle; *kamān i derāz*,
long do.; *kamān i bārik*,
small bore do.; *kamān i*
γafs, large bore do.; *sadā i*
kamān, report of a rifle shot
kamaqel, stupid
kamtāqat, weak
kand-: *kan-*, to dig
kandan, steep (of the ground
below one)
kār, work, business
kārd, knife
kašid-: *kaš-*, to draw, drag
kāšt-: *kār-*, to sow, cultivate
katuk, ewe

kerd-, *kad-*: *kün-*, to do, make;
sauza kad, *sauza mīkūnad*,
it grew, sprang up (grows,
etc.) of plant
kèrra, *kèrra i asp*, foal
ki, *kè*, (1) conj. that quasi;
(2) pron. rel. who, that
kī? who? whom? *asp az kī*
χerīdī? from whom did you
buy the horse? (with the
suppression of the rel. pron.);
kī būd ba šumā guft? who
was it (that) told you? *kī būd*
tū zadī? who was it (whom)
you struck?
kīr, penis
kirta, shirt
kišau; *kišauk.*: *čizī marā kišau*
kerdī, you told me something
kišt; *kišt k.*, to cultivate, till;
v. *kūšt*
kōt, coat
kučik, puppy
kudām? adj. pron. which?
which one? *kudām šaxs ba*
i šumā guft? which person
told you? *az i aspān kudām-*
šun mīgīrī? which of these
horses will you take?
kuft-: *kūb-*, to pound
kūh, hill, mountain
kuluχ, thick, stout; *ādam i*
kuluχ, a stout man
kundāχ, stock of a gun
kurpa, quilt
kursī, chair

kušâ ? where ? *âle kušâ mî-rawê* ? where are you off to now ? *az kušâ âmada ê* ? where have you come from ? *kušâ bûdîd* ? where were you ? where have you been ? cf. *akšâhî* = from where ? q.v.

küšt, cultivation, agriculture ;
waχt i küšt, sowing time ;
 v. *kišt*

kûta, short

g

ganda, bad, evil ; *âdam i ganda*, a bad man

gandum, wheat

ganjîna, room, sleeping-room

gardan, neck

gau, -*wân*, -*wahâ*, cow ; *mâda*

gau, cow

germ, hot

germî, heat

gerdând- : (*gerdân-*), to cause to be ; *êûchâ râ da derûn i sanâj gerdânda as'*, he has put the cubs in the grain skin

girbân, *girwân*, collar (of coat)

girift- : *gîr-*, to seize, catch

gišna, hungry

goi.îd-, *goi.y-*, to copulate

gôsâla, calf

guft- : *gō-*, *g-*, to say, tell

gül, flower

gulχâr, rose, rose-bush

gulû, throat

gürēχt- : *gürēz-*, to run away, escape

gūspand, *gūsfand*, sheep (m.)

gūš, ear

gūšt, meat, flesh

gyašt-, *gašt-* : *gard-*, to go about

gyašt- : *guzār-* (?), to pass by

gyāšt- ; *guzār-*, to leave behind, place, put down

χ

† *χâb*, sleep ; v. *χau(b)*

χâbând-, *χâwând-* : (*χâwân-*), to make lie down

χaber, n. news, information ;

adj. informed, aware ; *χaber*

šîd, he came to know, became aware

χaima, tent

χâlî, empty

χâluk, maternal uncle ; *bača i*

χâluk, maternal cousin

χam, steep (of ground above one)

χām, open ground, "maidân"

χâna, house, home

χând- : *χân-*, to read, sing

χandîd- : *χand-*, to laugh

χarâb, thin, in poor condition (of animals)

χâst- : *χâh-*, to wish, desire, want ; *mîχâham*, *bî.ō*, I want you, come ; *sî ta gūspand mîχâham*, I want three sheep

χau(b), sleep; *χau(b) k.*, to sleep; *bira, χaub kun*, go off and sleep; *χau(b) kerda būdīm*, we had fallen asleep;
v. *χāb*

χerd, small; *χerdtēr*, smaller
χerdūna, kid (?); *χerdūna i nar*, m.; *χerdūna i māda*, f.

χerīd- : *χer-*, (*χār-*), to buy

χertik, small, little

χid, *χūd*, self; *χidam*, my-self; *χidaš*, himself, etc.

χirs, bear

χisī (? = *χudaš rā*), himself (?);
ū χisī him marda kerda ast, and that one has pretended to be dead (?)

† *χīyāl*, thought

χōher, -*wān*, sister; *duχter i χōher*, niece (sister's daughter)

χoi.īsk, hammer

χōwerzāda, nephew, sister's son

χūb, good, well, pleasantly;

χūb āmadīm, we made our journey here comfortably

χuftan; (*nimāz*) *χuftan*, the time of prayer before midnight

χūn, blood

χunak, cool, cold

χunakī, n. cold

χūrd- : *χūr-*, to eat, drink

γ

γāfil, thoughtless, careless

γafs, thick (of a stick, etc.)

γalla, grain

γamī, tired, weary

γarīb, strange, foreign

č

čābuk, quickly; *čābuk bira*, go quickly.

čakman, "choga", cloak

čamča, spoon

čand, adv. so; *čand kalān kē na tānistam werdāram*, so big that I couldn't take it away

čand ? a. how many ? pro. how much ? *čand rūz šīd tā āmada ē* ? how many days is it since you came ? *čand rūz i dīger mīrawī* ? in how many days will you be going away ? *qīmataš čand ast* ? what is the price of it ? *čand mīχā.ē* ? how much do you want for it ?

čāpīr; *čāpīr*, k. to surprise and rob (?) or to surround (?) cf. P. *čāpīdan*, and Afγ. *čāpēr*.

čār, four

čarānd- : *čarān-*, v.t. to graze
čār bīst, eighty

čārdah, fourteen

čārī čārī, four each; *čārī čārī bigīr*, take four of each;
čārī čārī bidešūn, give them four each

čarīd- : *čar-*, v.i. to graze

čārmās, walnut

čârum, fourth

časpân, continuously, without halting(?); *časpân bî.â*, come quickly

časpând- : *časpân-*, v.t. to cause to stick, to cause to adhere

časpîd- : *časp-*, v.i. to stick, adhere

čašem, eye

čè ? what ? (*šumâ ra*) *čè šît ?*

what has happened (to you) ?

čè guft ? what did he say ?

šumâ čè hawâl dârîd ? how are you ? *čè boi. is (t) (ba'is ?)*

î kâr râ kerdî ? why (for what reason) did you do this ?

čî, such, such as this ; *pas î î čî kâr nakun*, don't do such a thing again

čil, forty ; *čil o dah*, fifty

čînâr, chenar tree

čînd- : *čîn-*, to pluck

čîrâ ? čèra ? why ? what for ?

čîrâ îstâda î ? why are you standing ? *čèrâ î kâr râ kerdî ?* why did you do this ?

čîz, *čî*, thing ; *čîz (? = čè čîz) mîgîrî ?* what are you taking ?

čûb, wood

čûca, -*hâ*, cub ; *čûca î palang*, leopard cub

čûčîk ; *čûčîk î murî*, chicken

j

jâ, place

jakîd- : *jak-*, to jump, leap

jau, barley

jîb, pocket

jîger, liver

jîl, blanket

jôla, hail

jûbâr, stream, irrigation

stream ; *jûbâr î maryzâr*,

natural stream ; *jûbâr î*

zamîn, irrigation stream ;

jûbâr î âsi.âb, mill-stream

jumbând- : *jumbân-*, v.t. to shake

jûmbîd- : *jumb-*, v.i. to shake

jûrâb, socks

jûryôt, *jeryôt*, curds

jûšând- : *jûšan-*, v.t. to boil

jûšîd- : *jûš-*, v.i. to boil, effervesce

juwârî, maize

y

yâ, or

yak, *yakî*, one ; *yak o nîm*, one and a half

yaχ, ice, cold ; *imšau mo yaχ kerdîm*, we suffered from the cold last night

yalâ, open ; *ser î sandûq yalâ kun*, open the lid of the box

†yâr, lover

yâzdah, eleven

yûra, -*hâ*, gums

t

tâ, pr. up to, till; *tâ dîna*, till yesterday; *tâ sî sâl*, for three years

tâ, *ta*, particle with numerals, *dü tâ bigîr*, take two; *sî ta.i sî ta.i*, three each

tâ (once for *tû*), thou

†*tabîb*, doctor, physician

tai i, pr. in; *tai i sandûq mânda bûdam*, I had put it in the box

tai i, *toi i*, pr. below, beneath, under; *tai i kursî*, below the chair; *tai i pâ*, under-foot; *toi i serî*, pillow

taχta, plank

tâmba, copper

tambân, trousers

tana; *tana i daraχt*, trunk of a tree

tang, tight, in difficulties

tâq, window

tâqîn, conical cap, "kullah" (as in India)

tarâšîd : *tarâš*-, to cut

tersând : *tersân*-, to cause to fear, frighten

tersîd : *ters*-, to fear

têz, *tîz*, quick, quickly; *têz bîra*, go quickly

tilpâr, *tilpâr i χau*, bedding, bedclothes

tîr, (arrow, shot); *tîr dâχtan*, to fire a shot with a fire-arm
tišna, thirsty

tît; *tît k*-, to put down; *tît kerd da bâm*, he put it down on the roof

toi i, v. *tai i*

-*tôn*-, -*tûn*-, enclitic pro. and a. 2nd. pers. pl. you, your

tonist-, *tânist* : *tân*-, to be able, can; *âle na mîtânnum raftan (ki birawam)*, I cannot go now; *dîna na tânistam raftan (ki birawam)*, yesterday I could not go

tonq, pear

tû, thou

tufangça, pistol

tuχ^{em}, (seed); *tuχ^{em} i murγ*, hen's egg

-*tûn*-, v. -*tôn*

tûr, way, manner; *čê tûr?* how? (cp. *ašterê*) *čê tûr âmada ē?* *χûb âmadîm* (or *mušaqat šidîm*), how did you get along on your way here? We got along very well (or, we had a lot of trouble)

tût, mulberry

tsâder (and *tsader?*), sheet

d

da, (= *ba*), to, at, in; *da ser i mêz bimân*, put it on the table; *da bâlâ i bôm raftan*, they went on to the top of the roof; *da χâna i χidaš na bûd*, he was not in his

- house; *da jīb i man bāt*, it was in my pocket; *au.a da dīg bidōz*, pour the water into the pot; *da xāna āmad*, he came to the house
- dād-* : *dī-*, *dē-*, *d-*, *dēh-*, to give
- dah*, ten
- dahān*, mouth
- dāxt-* : *dāz-*, *dōz-*, to throw, pour into, pour out, cp. MnP. *andāxtan*
- dālān*, verandah
- dāmād*, son-in-law
- dandān*, tooth
- dānist-* : *dān-*, to know
- daraxt*, tree
- dard*, pain; *lakīk i mā dard mīkūnad*, my finger is hurting
- †*dāro*, medicine, physic
- dastār*, lungi, turban
- dastkaš*, gloves
- dāšt-* : *dār-*, to have, possess
- †*dašt*, plain
- daur*, round; *daur i*, round about; *daur i daraxt*, round the tree; *daur i xāna*, round the house; *dauraš giriftan*, they surrounded him
- dawānd-* : *dawān-*, to make gallop; *asp rā mī dawāndamaš*, I made the horse gallop
- dē.i*, v. *du*
- der* (1), door
- der* (2), pr. in
- der i* [V. *der* (1)], in front of;
- der i xāna*, in front of the house; *da der i derwāza šīsta būd*, he was sitting in front of the doorway
- derī.ā*, river; *derī.ē i kalān*, a big river
- derūn* (1), woman's quarters in house
- derūn* (2), pr. inside, into, *derūn i sandūq mānda būdam*, I had put it in the box; *derūn i zamīn*, in, under, the ground; *derūn i xāna*, into the house; *derūn i merdum*, among the people; *derūn i jīb bibīn*, look in the pocket
- derwāza*, doorway, gate
- dīd-* : *bīn-*, to see, look
- †*dīda*, eye
- dīger*, *dīgyer*, other, another, next
- dīk*, *dīg*, cooking-pot
- dīl*, heart
- †*dīlberī*, lover
- dimāy*, nose
- dīna*, yesterday
- dīnyā*, world
- dīwāl*, wall
- du*, *dū*, *de*, (*dō*), two; *dē.i dē.i*, two each; *dō rōz*, two days
- dūy*, butter-milk, sour milk
- dukān*; *dukān i xāna*, floor of the house
- dūxt-* : *dūš-*, to milk

dūxt- : *dūz-*, to sew
dūxtar, -ā, daughter, girl ;
dūxtar i xōher, sister's
 daughter, niece
dūr, far, distant
durāz, long
durūγ, untrue, lying, lie
dust, hand, arm
duyum, second

p

pā, leg, foot
paham, wide, broad
paga, early morning
pai, tendon
paitauwa, putties (cf. *Bakhtiāri*
paitauwa)
pākūl, cloth cap (*Ko. pakōl*)
palak, *palik*, eye-lash
palang, leopard
pambā, cotton
pānj, five ; *pānjī pānjī*, five
 each
pānzdah, fifteen
pa.o, a quarter ; *sī pa.o*, three
 quarters
pāra, torn ; *pāra k*, to tear,
 rend, rip up ; *pāra š*, to tear,
 rip, burst, etc.
pas az, *pas i*, pr. after ; *pas az*
ū, *pas i ū*, thereafter ; *pas*
 (i) *āmadan i ū*, after he
 came
pas ferdā, day after to-morrow
past, low (opp. of *buland*)
pastānī ferdā, day after day
 after to-morrow

pāšna, heel
pēčid-, v.i. to set upon (?) ;
χirs ba ūnā pēčidaš ; *ki*
pēčid ūnā yak nafar
gurēxt, the bear attacked
 one of them, when it
 attacked the other ran away
perid- : *per-*, to fly, fly up
perir, the day before yesterday
pēš, *pīš* (1), pr. before, in front
 of, in the presence of ; *pēš*
i āftau (= *paga*), before
 sunrise ; *pīš i āmadan*
i ū, before he came ; *pēš*
i ō raftam, I went in front
 of him, or I went to him ;
tīt kerd da bām der pēš
i Mītaržau, he put them
 down on the roof in front of
 (or in the presence of) the
 Mehtarzau ; *pēš*, *pīš az ō*,
 before that ; *pēš*, *pīš* (2), adv.
 forward, in front, formerly ;
šumā pēš birawīt, go you
 forward ; *pīš yakī būt*,
ālē de šīt, formerly there
 was one, now there are
 two
pī.āz, onion
pīčāluk, fringe of hair on the
 forehead ; *pīčāluk mīzanand*
 or *mībarand*, they cut their
 hair in a fringe
pīčānd- : *pīčān-*, to roll, wrap
 up
pidar, -ā, father

pilta, match (of matchlock)
pīrār, year before last
pīšāk; *pīšāk i χau*, (roll of ?)
 bedding
pīšānī, forehead
pīšin, from midday to about 2
 or 3 p.m.
pīš perīr, the day before the
 day before yesterday
pīš pīrār, the year before the
 year before last
pīšta i tund, precipitous or
 steep earthy hill face (*Ko.*
čār adraχ, *pīšta = adraχ*)
poiyan, down; *ai koh poiyan*
āmad, he came down from
 the hill
pōrīna, *pārīna*, last year
pōst, skin
pūč, penis
pūχt-: *paz-*, to cook, bake
pulāt, steel
pūr, full
purdil, brave, courageous
pürsīd-: *pürs-*, to ask, enquire
pūšt, *pišt*, back; *pūšt*, *pišt i*
palak, eyelid
pušuk, -*ān*, cat; *pušuk bažgī*,
 kitten

b

ba, with, beside (*perhaps* at);
ū ba šaχ mānd, he remained
 with the stone slab; *ba*
wāstē.i v. *wāstē.i*
ba, *ba.i*, *bai.i*, *bē.i*, to; *ba*

(ba.i) šumā guft, he said to
 you; *bē.i man bidē*, give me;
 at, *ba sā.at i šiš*, at six
 o'clock
bača, -*hā*, child, son, boy; *bača*
i amuk, *bača i χāluk*,
 cousin (paternal, maternal);
bača i birāder, nephew
bad, bad, evil; *badter*, worse;
batterin, worst; *ai dīna ki*
imrūz bad ast, to-day is even
 worse than yesterday
bād, adv. afterwards, later,
 after. pr. *bād az*, *bād i*, after;
bād az ū raftam, after that
 I went away
bād, wind
badan, body
†badnām, defamed, disgraced
bāft-: *bāf-*, to weave, plait
bāγ, garden
baital, -*ā*, horse (m.)
bāχt-: *bāχ-*, to lose (a game)
 (?); to weave
bālā, *bāla*, adv. up, above; *ser*
a bālā raft, he went
 upwards; *bāla raft*, he went
 up. pr. *bālā i*, on the top of;
da bāla i bār kūnīm, let me
 put (it) on the top of the
 load, or, load it on top
bālišť, pillow
bām, v. *bōm*
band (1), a thing for tying
 with; *banditambān*, trouser
 waist-string

- band* (2), joint; *band i dust*, wrist; *band i lakīk*, finger-joint; *band i pā*, ankle; shin (?)
band (3), v. *bast-*
bandak, v. *mū.ī*
bāqala, beans
bār, load
†*bāriḡā*, camping-, halting-place, court
bārīk, thin (of a rod, etc.), narrow (= *tang*),
bāriš, rain
barra, lamb
(*bast-*) : *band-*, to tie, fasten, close
basta kerd, he tied up (used as past tense to *band-*)
bāš-, pres. subj. and imperative base to *būd-*, to be
batterīn, v. *bad*
bāz, again, thereafter
bažgī; *pušuk bažgī*, kitten
bē, *bī*, without, lacking
†*bēh*, better, well
ber (1), chest, upper part of body
ber (2), on, upon
berf, snow
berg; *berg i daraxt*, leaf of a tree
bergašt, he returned; *bergašt ba xāna*, he returned to (his) house, he went home
berzagau, ox
bētalā, foal
bētar, better; *bēterīn*, best
bērūn, outside
bīčā, kid
bīd, willow
bīdār, awake, on the look-out; *bīdār bāš!* keep on the look-out!
bī dil, cowardly
bīhmār, ill, sick
bīxt- : *bīz-*, to sift
bīl, spade
bīmārī, illness
bīn-, present base of; *dīd-*, to see
bīnī, nose
birādar, -*hā*, brother
bīrūn, public part of a house
bīsi.ār, much, very
bīst, twenty; *bīst o yak*, 21; *bīst o dah*, 30; *bīst o dwāzdah*, 32; *sī bīst o dah*, 70; *čār bīst*, 80
(?) *boiyīs*, reason; *čē 'boiyīs ī kār rā kerdī?* why did you do this?
boiyīst- : *boiyad*, must, should, ought to, is necessary; *boiyad ki birawad*, he must go; *namīboiyad ki birawad*, he ought not to go, need not go; *sumā rā namīboiyīst ī kār rā kerdan*, you should not have done this
bōm, *bām*, roof
bōmēik, mud-pounder (for consolidating mud roof)

bū, smell, odour
būd-, to be ; *būd*, *būt*, he was
būland, high
būlbūl, bulbul
būr, grey
būrd- : *ber-*, to carry away
būrīd- : *būr-*, *bar-*, *ber-*, to cut
 off, cut
burūt, moustache
buz, goat ; *nar buz m.*, *māda*
buz f.
brinj (1), brass
brinj (2), rice

f

fārīd- : *fār-*, to wish, desire,
 want ; *dil i mā mīfārad ki*
i kār rā bikūnīm, we wish
 to do this ; *dil i mā fārīd*,
 we wished to ; *imrūz dil i*
mā namīfārad, to-day I
 have no desire (for it)
ferāχ, loose, wide
ferbī, fat
ferdā, tomorrow ; *pas ferdā*,
 the day after to-morrow ;
pastānī ferdā, the day after
 the day after to-morrow
furōχt- : *furōš-*, to sell

w

wāχt, time, season
-wārī, like ; *sag-wārī mānd*,
 he resembled a dog
wasī, loose
(ba) wāstē.i, on account of,
 because of ; *aqab gašt wāstē.i*

ēūčahā's, it went back
 because of its cubs
wazmīn, heavy
werdāšt- : *werdār-*, to carry
 off, remove ; *werdār ūnjā*
bemān, take it away and
 put it down there
werχīst- : *werχīz-*, to rise up,
 get up, stand up

s

sā.at, hour, o'clock ; *ba sā.at*
i šiš, at 6 o'clock
sabuk, light
sad, one hundred, 100
sadā, sound, noise ; *sadā i*
kamān āmad, the report of
 a rifle was heard
sadbar, rose
safīd, white
sag, -ān, -ahā, dog
saxt, *saxtīn*, hard
sāχt- : *sāz-*, to make, fashion
sāl, year ; *sāl i dīger*, next year
sanāj, skin bag for carrying
 grain in
sandalī, chair
sandūq, box, chest
sang, stone ; *sang i āsi.āb*,
 mill-stone
sanglāχ, stony
sauz, green
sauza ; *sauza k.*, to vegetate,
 grow up (of plants)
ser, head, top ; *ser i sandūq*,
 lid of box ; *ser i šīr*, cream ;

- ser dâdan*, to set on, let loose
at; sagahâ ba hamûn êûčahâ
ser dâdand, they set the dogs
 on those (leopard) cubs
ser a bâlâ, upwards; *ser a bâlâ*
raft, he went upwards
ser i, on the top of, upon, on;
da ser i mēz bimân, put (it)
 on the table
serd, a. cold; *āv i serd*, cold
 water
serdī, n. cold; *waxt i serdī*,
 cold weather
sī, three; *sī pa.o*, three-
 quarters; *sī tai sī tai*, *sī sī*,
 three each
sī bīst, sixty
sipāl, plough; *sipāl k.* to
 plough
sipārīd- : sipār-, to entrust,
 commit to
sīrχ, sūrχ, red
sī.ū, apple
sīyāh, black
sīyum, third
sīzdah, thirteen
soχt : sanj-, v. t. to weigh
sūχt- : sūz-, v. i. to burn
sutuxân, sutuyân, bone
sutūn, pillar
sūzând- : sūzân-, v. t. to burn,
 cause to burn
- š
- šaχ*, cliff, slab of rock (= *taχt*
i sang)
- šaχs*, person
šālī, growing (or unhusked)
 rice
šām, evening, evening meal
šamšīr, sword
šāna, shoulder
šānd- : šān-, to make sit down
šānzdah, sixteen
šau, night; *nīm i šau*, mid-
 night
šauher, husband
šīd-, šūd- : šaw-, šau-, to
 become, happen, be accom-
 plished; *šumā rā čē šīt ?*
 what became of you, what
 has happened to you? *kār*
i ū mīšawad, his business
 will be carried through; *pīš*
yakī būd, âlē de šīt, pas i ū
sī šīt, bād i ū čār šīt, at first
 there was one, then there
 were (became) two, then
 three, then four
šīkam, stomach, belly
šīkast- : šīkan-, v.t. and v.i., to
 break
šīr, milk
šīš, six
šīš, lungs
šīšt- : (nuš- ?), to sit down, sit;
binušē! sit thou down!
šīšt-, šūšt- : šūr-, to wash
šīšta, sitting; *der bâγ šīšta*
būd, he was sitting in the
 garden
šoχ, branch

šōtūn, staircase

šumā, you (pl.)

šumārīd- : *šumār-*, v.t. to count
-*šūn*, -*šōn*, enclitic pro. and a.,
them, their

šūrīd- : *šūr-*, to look for, search
for, seek, send for, want ;
ālē mīšūram, I want (him or
it) now ; *ma dīna ōrā*
šūrīdam čirā nē-āmad ? I
sent for (or wanted) him
yesterday, why didn't he
come? *sītagūs fand mīšūram*
(or *mīχāham*), I want three
sheep

Z

zabān, tongue

zad- : *zan-*, to strike, beat

zāmān ; *ālē zāmān*, now, at the
present time

zamīn, earth, ground, culti-
vated land, field

zanaχ, chin

zārdālū, apricot

zerd, yellow

zī.ād, too much, very much,
excessive ; *zī.ādder*, more

zilīmēa, knotted pile carpet
(*P. qālī*, *qālīčā*)

zīr, below, beneath ; *az zīr i*
qišlāq aqab gašt, the bear
went back below the village

zoi.īd- : *zoi(y)-*, to give birth to
zōnū, knee

zūlef, hair (long human hair)

l

lab, lip

lakīk, finger ; *lakīk i pā*, toe

langarī, big dish

latta, woman's veil

lišp, narrow, thin

lišt- : *līs-*, to lick

lūla, (tube) ; *kamānī lūla*,
rifle-barrel

m

ma, particle of, neg. imper.

ma(n), I

mā, we, us ; me

māda, female ; *māda gau*, cow ;

māda buz, she-goat

mādar, -*ā*, mother

makīd- : *mak-*, to suck

māl, property ; *mālī*, belonging
to

†*malahim* (= *malā.im* ?),
curses

mālīd- : *māl-*, v.t. to rub

mānd- : *mān-*, to place, put
down, leave ; stay ; resemble ;

māndamaš der zamīn, I put
it down on the ground ; *sag*
wārī mānd, it looked like
a dog

mānda, tired ; *mānda na bāš* !
may you not be tired ?
(greeting)

manja, bedstead

maska, butter

maša, *māša*, trigger of a gun

merd, -*ān*, man

meryzār, meadow, natural
grass-land
mī.ān, waist
mīχ, nail, peg
mū.ī, hair (human); *mū.ī i*
bandak, plait of hair; *mū.ī*
bāftan, to plait the hair;
mū.ī i mārā tu bizan (or
biber), cut my hair!
muloi.īm, soft
mūrd-, *mard-* : *mer-*, *mār-*,
to die
mūry, bird, fowl
mušaqqat, (in) trouble, (in)
difficulty, *mušaqqat šīdīm*,
we encountered difficulties
mūžūk, kind of edible bean
(*Ko. kučūn*)

n

na, negative particle
nafer, person, individual (with
numerals
naiza, dagger
nāχun, finger nail
nāχuš, ill, unwell
nālīd- : *nāl-*, to complain
nau, open pipe; *nau i āsi.āb*,
conduit pipe (a hollowed-
out tree trunk) leading
water to a mill wheel
†*nazar*, glance; *nazar ber*
nihāl o kat, she glanced,
looked, at the tree(s)
nazdīk, near
ne, nine

nehum, ninth
ner, male; *ner buz*, billy-goat
†*nigār*, sweetheart (?), bulbul
†*nihāl*, tree
nīm, half; *nīm i šau*, midnight;
nīm i rāh, halfway; *yak o*
nīm, one and a half
nimāz, *nimāz*, prayer; *nimāz*
i dīggyer, (time of) afternoon
prayer; *nimāz χuftan*, (time
of) prayer before midnight
nīmrūz, midday; *āftau*
nīmrūz, midday; *nīmrūzī*,
midday meal
nīna, pupil of the eye
nīnīk, -ā, a kind of relation;
maternal uncle(?) or paternal
aunt (?)
†*nīst*, is not
†*nom*, name
nūn, bread; *nūn i āftauras*,
early morning meal
nūzdah, nineteen

r

raft- : *raw-*, *rau-*, to go
rag, vein
rasānd- : *rasān-*, to cause to
arrive, cause to reach
rasīd- : *ras-*, to arrive, reach
rāst, correct, true, (straight?)
rawān- (?), *imrūz ba Drūš*
boiyad rawānum (sic), I
must start for Drosh to-day
rikābī, dish
rīχt- : *rīz-*, to pour out, spill

rīš, beard; *rīš i safīd*, a grey-beard, elder

riška, lucerne

rīšt- : *rīš-*, to spin

rīšta, root

rō-, v. *ruft-*

rō^h, cheek

rōda, entrails

rōryan, ghee, clarified butter

rōn, thigh

ruft- : *rō(y)-*, to sweep

rūpūš, veiled (of a woman)

h

haber, cloud

haft, seven

hamīn, this same, this very

hamūn, that same, that very, the same; *hamūn šaχs ast ke dīna āmad* (*zada būdamaš*), it is the same man who came yesterday (whom I beat yesterday); *hamūn šaχs ast ke ōrā zadam*, that is the very man I beat

†*harām*, forbidden; *χāb i man harām o šīd*, my sleep was denied me, my night was spoilt

hast, etc., it is, etc.

hašt, eight

hawā, air, atmosphere; *hawā.i* = *germ*, hot air

hawāl, circumstances, state; *šumā ēē hawāl dārīt?* how are you?

hazār, thousand

hēčī . . . *na*, nothing, not at all; *hēčī, piš na šīdan*, they did not go forward at all

her, every; *her jā*, everywhere; *her rūza mīčarānand*, they take (them) to pasture every day

him (*ham*), also, too

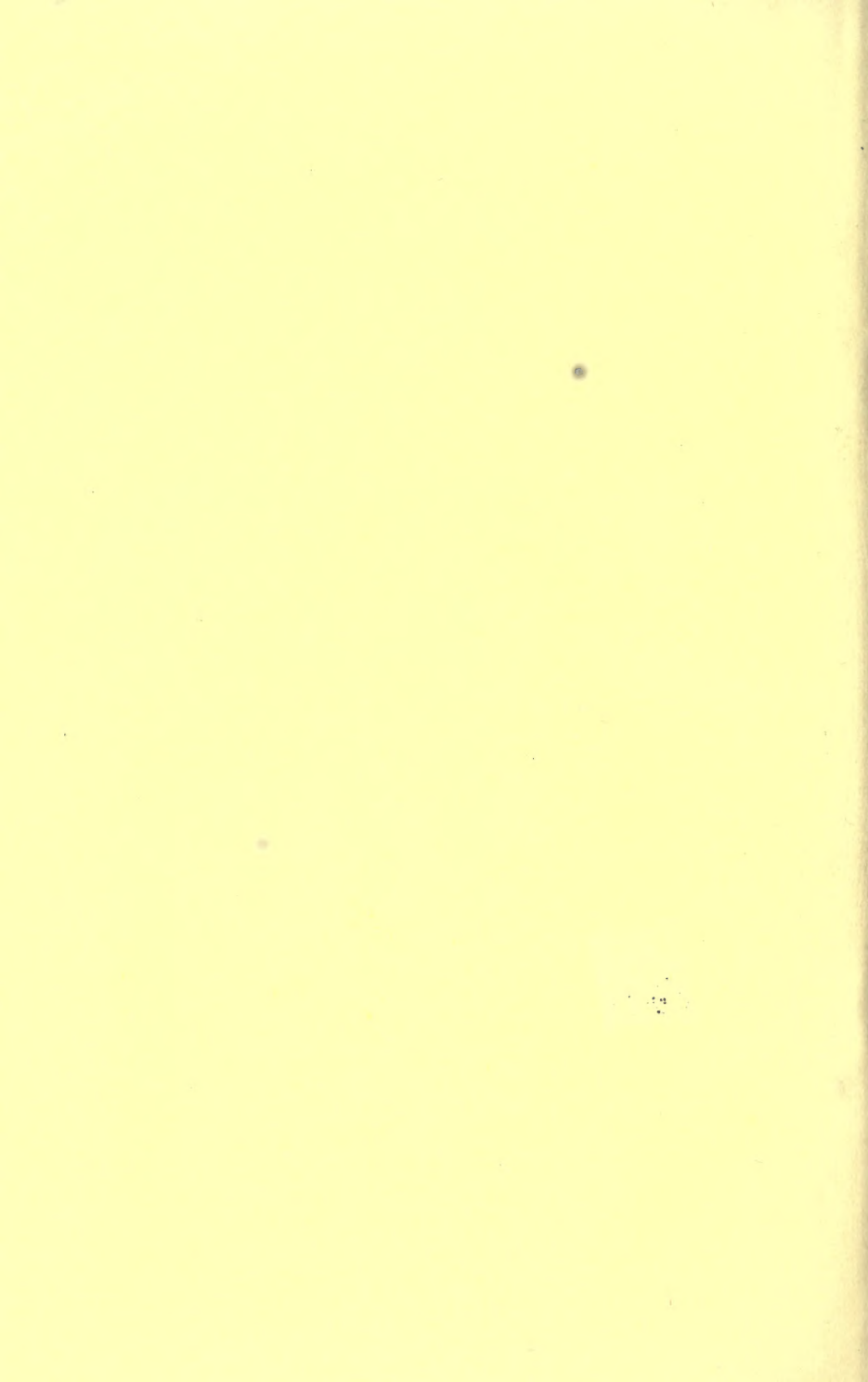
†*hišq*, love

hīzam, *hīzum*, firewood

hušyār, clever







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